

*K Augustinus (A.) Monastery, &c.*

A  
DAILY EXERCISE,  
AND  
DEVOTIONS,  
• F O R  
THE YOUNG LADIES,  
AND GENTLEWOMEN  
PENSIONERS

At the Monastery of the En-  
glish Canoneſſes Regulars  
of the Holy Order of  
S. A U G U S T I N,

A T B R U G E S.  
*Collected from many good  
Authors.*



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At BRUGES, Printed with per-  
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*Blew Goofe*. 1766.





TO

THE QUEEN OF HEAVEN.

**W**ith all imaginable respect, O Queen of heaven and earth, we offer you this little work, compos'd of divers Prayers and Devotions which regard the honour of your Son, and glory of your name; which makes us hope you will take it under your protection, and pow'r your sacred benedictions on the young souls, for whose use it is publis'd. O most pure Virgin obtain for them of your divine Son graces necessary to fructifie this Holy seed in the bottom of their hearts, to the end that having prais'd and lov'd you upon earth, they may continue the same for à whole eternity in heaven. Amen.

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A DAILY EXERCISE  
 AND  
 PRAYERS FOR THE  
 PENSIONERS  
 AT THE AUGUSTIN NUNNS  
 AT BRUGES.

**A**S soon as you are call'd endeavour to awake to God: Both your good Angel, and the devil are watching for your first thoughts and words, which the one would offer to God, the other steal from him; say, Behold me O Lord because you have call'd me. Then in the name of the Father &c. and signing your self with the sign of the Cross. Say JESUS I give you my heart, my actions, and my thoughts.

After that, readily and modestly put on your cloaths, as call'd upon by our blessed Lord to adore him; therefore resolve not to speak to any creature till you have done so.

A.



*In putting on your peticoat say.*

O Sweet JESUS, by your most Humble poverty, I beg the garment of humility.

*In putting on your night gown.*

O Dear Lord I most humbly beseech you for the love of your self, and of your most Blessed Mother, to bestow upon me the robe of purity.

*As soon as decently you can, kneel down to adore our Lord, begging his and our Ladies blessing, and giving thanks to God for having preserv'd you that night, and given you another day to serve him in, and work your salvation; for which you may use these or the like forms.*

Prostrate most humbly at the feet of your souverain and Divine Majesty, I adore, bless, and glorifie you, O most Holy Trinity, Almighty God, Father, Son, and Holy Ghost; praise, and thank you with all the affections of my heart for all the benefits I have receiv'd from your pure goodness, and mercy; particularly for that you have been pleas'd to preserve me this night, and give me this day to encrease in your Holy fear and love; grant I may employ it all to your glory, and never mortally offend you, Amen.

*A Prayer to the Blessed Virgin.*

O Holy Virgin, most powerful Queen of heaven and earth, and my dear Ad-

( 4 )



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**O** Holy Virgin, most powerful Queen of heaven and earth, and my dear Ad-



vocatress, I salute you by the most amiable heart of your Son Iesus, most humbly beseeching you to assist me in all my spirituel, and corporal necessities, and especially at the hour of my death. Amen.

*In combing your head.*

**G**Rant I most humbly beseech you, O my God, that my thoughts, which are the hairs of my soul, may be so well cleans'd and purify'd by your Holy fear, that they may never displease you. Amen.

*In dressing your head.*

**I**Dress and adorn my head, O my Saviour, and yours was crown'd with thorns: ah! wound my heart with the thorn of a true contrition, and let all my thoughts have no other end but you. Amen.

My God I most humbly beseech you to give me the virtue of modesty; and since a young Damsel cannot forget the finest of her ornaments, permit me not my God ever to forget you, who art the most precious ornament of my soul. Amen,

*In putting on your mantow.*

**M**y God I most humbly beseech you to cloath me with the robe of charity. Amen.

*In washing your hands.*

**M**ay the blood and water which issu'd from your sacred side, O dear Iesus, wash away the filth of my soul. Amen.

*Being quite drest, attend to the morning Prayers, and say them in your heart, or if you can, repeat them after the officiant, they are as follows.*

Blessed be the most Holy and undivided Trinity, Father, Son, and Holy Ghost, now and for ever, world without end. Amen.

Then our Father, and Hail Mary &c.

I Believe in God, &c.

℣. Vouchsafe O Lord to keep us this day.

℞. Without sin.

℣. Have mercy on us O Lord.

℞. Have mercy on us.

℣. Thy mercy be upon us, O Lord.

℞. As we have put our trust in thee.

℣. O Lord hear our Prayer.

℞. And let our supplication come unto thee.

*Let us Pray.*

**L**ord God omnipotent, Who hast brought us to the beginning of this day, vouchsafe to preserve us by your power, that this day we fall not into any sin, but that your justice accompany all our thoughts, words, and works, through **JESUS CHRIST** our Lord. &c.

Lord God, King of heaven and earth, vouchsafe to conduct, sanctifie, and govern this day, our bodies, senses, discourses, and actions, to the end that in the course of this life, and in the eternity of the future, we may  
be

be sav'd by the help of your Holy grace;  
who livest and raigest world without end.  
Amen.

O Angels of God to whose Holy care we  
are committed by the supream clemency,  
illuminate, defend, and govern us this day,  
in all our thoughts, words, and Actions. Amen.

Bless us O Lord, and preserve us from all  
evil, and bring us to eternall life: and may  
the souls of the Faithfull Departed thro' the  
mercy of God rest in peace. Amen.

*Acts of Adoration, thanksgiving  
and offering.*

**A**Lmighty and everlasting God, in union  
of the great purity, most profound hu-  
mility, ardent charity, love, and reverence  
with which all the elect, both in heaven and  
on earth have, and do adore, love, and serve  
you, offering themselves continually to you;  
we adore you, love you, and render you mil-  
lions of thanks for all the benefits we have  
ever receiv'd of your infinit goodness; parti-  
cularly that it hath pleas'd you to create us to  
your image and likeness, and preserve us till  
this present; for having sav'd us and redeem'd  
us with the price of your most Precious Blood,  
induring so great pains and torments for us;  
for having call'd us to the Holy Catholick  
Faith and Religion, as also for having justify'd  
us in pardoning us our sins. In fine, my God,

we



we most humbly thank you for having preserv'd us this night from sudden death, and from all the dangers and sins into which we had fall'n, if we had not been sustain'd by your powerful and merciful hand. Alas, my God, what return shall we make for so many favours? We who are nothing, have nothing, and can do nothing; at least we consecrate offer, and dedicate to you, our bodies with all their senses, our souls with all their powers, our hearts with all their desires, all our thoughts, words, actions, motions, and respirations; professing, that with the assistance of your Holy grace, we will neither think, speak, nor do any thing this day nor hereafter, but for the greater glory and praise of your most Holy name. Amen.

*A Prayer to our Lady.*

**O** Holy Virgin, Mother of God, Queen of Angels and Men, we salute and reverence you with all our hearts, as your most Blessed Son would have you be honour'd in heaven and upon earth, O Mother of mercy, we this day chuse you for our Mother; regard us as yours, and by your goodness, treat us as the objects of your mercy: Mother of goodness and refuge of sinners, we make recourse to you to be deliver'd from eternal death, take us into your protection.

Give us your Holy benediction: may we be  
of

of the number of your faithfull servants, and may the last hour of our lives be in your hands. Amen.

*Nos cum prole pia, benedicat Virgo Maria.*

Come Holy Ghost, replenish the hearts of the faithfull, and kindle in them the fire of thy love.

*Observe due recollection in going to Mass, or you will have but little devotion in time of it: beg our Lady as you go along, to obtain you the dispositions the mystery requires, saying.*

O Queen of heaven and earth, obtain for me by your powerful intercession, the grace to hear this mass with attention, devotion, and tenderness of love, answerable to those you had in going towards Mount Calvary, when in à bloody and visible way, the same sacrifice was there to be offer'd for the redemption of all mankind. Amen.

*In taking Holy-water.*

**S**prinkle me O Lord with hyssop and I shall be cleans'd: wash me, and I shall be made whiter than snow.

*Entering into the Quire, remember you enter into the King of heavens presence-chamber: and being kneel'd down in your place. make the sign of the cross, and adore Divine JESUS with à low bow, Saying.*

Almighty and Everlasting God, who art here present to receive the homages and adorations

rations of your creatures; and who resides in the most Blessed Sacrament of the Altar, to replenish us with you favours and graces; I adore you with all my heart; and most humbly, and instantly beseech you, to grant me the grace, to comport my self, before your Divine Majesty with all due devotion and respect. Amen.

*Remember to make your intention for the ensuing Mass, to which you may add these following Prayers.*

ON SUNDAY.

**M**ost Holy and Adorable Trinity, 'tis to honour and glorifie your, that I hear this Mass, and to obtain of you infinit goodness the conversion of pagans and infidels.

ON MONDAY.

**I** Offer you, O Holy Ghost, this divine Sacrifice of the Mass for your honour and glory, and to obtain of your infinit goodness, lights and efficacious graces to know, and accomplish perfectly your holy will. I also offer it for the repose of the souls in Purgatory, and particularly for that soul that is soonest to enjoy you in heaven.

ON TUESDAY.

**I** Offer you, O my God, the Holy Sacrifice of the Mass, to render you most humble



( 12 )

ble thanks for the favours you have done to the glorious Saint Michaël, and all the Holy Angels. I also offer it in thanksgiving for my Angel Guardian, and to obtain of your infinit goodness, the grace to be most devout and obedient to him.

ON · W E D N E S D A Y .

**I** Offer you, my God, Holy Sacrifice of the Mass, in thanksgiving for all the benefits both general and particular, that I have receiv'd from your liberal goodness, I offer it also in thanksgiving for those you have bestow'd upon all the Saints in heaven, and in particular for the favours you have granted to the glorious St. Joseph, and to my Patrons and Patronesses, and to obtain the grace of following, and imitating their holy examples.

ON T H U R S D A Y .

**I** Offer you O my God, the Holy Sacrifice of the Mass, to render you millions of thanks for the seven Sacraments, especially the most Blessed Sacrament of the Altar, that Divine food of our souls, and to obtain of your infinit goodness the grace never to receive it unworthily, and at my death to receive it by way of Viaticum, together with the other requisite Sacraments.

ON

## ON FRIDAY.

**I** Offer you, my God, the Holy Sacrifice of the Mass, in thanksgiving for the infinite benefit of your death and passion; and by it I conjure you efficaciously to apply the merits thereof, to me and all poor sinners, that we may never be separated from you.

## ON SATURDAY.

**I** Offer you, O my God, the Holy Sacrifice of the Mass, to thank you most cordially for having chosen the Blessed Virgin to be your Mother, and for all the other graces, and prerogatives that you have bestow'd upon her: and to obtain the grace of loving, honouring, serving, and imitating her all the days of my life. And you, O most holy Mother of God, I conjure you to take me into your protection; and as Mother of mercy, to obtain for me of your divine Son, the pardon of all my sins, the grace of a happy death, and that I may never be separated from him.

## UPON HOLY DAYS ADD.

**I** Offer it also to satisfy my obligation, and in honour of such a Saint, N. N.

*At the beginning of the Mass make the sign of the Cross again, and remembering that you are all that time actually adoring God present, never sit at*

*at a low Mass, if you are well, much less neglect Gods presence so far, as to look about, or lean, or make any unnecessary noise.*

*Say, the Confiteor with the Priest, producing Acts of Contrition.*

*At the Gospel rise, and with your thumb make the sign of the Cross upon your forehead, mouth, and breast, then recite the Creed making Acts of Faith.*

*In time of Mass say the hours of our Ladies office, or if you have them not, the Prayers in your manuel according to the day of the week.*

*Considering some Mystery of your Saviours life, and Passion.*

*After Sanctus Offer the Sacrifice to God, saying.*

O Infinite Majesty, receive and accept this Holy Sacrifice, which is offer'd you by your Son, and the whole Church, for an eternal praise, in acknowledgment of, and homage to the soverain domination you have over me, and all creatures: I offer it you also, O my God, in thanksgiving for all your benefits; receive it also I beseech you, in satisfaction for my sins, and for those of the living and faithful departed; and to obtain the blessings, both spiritual and temporal, which are necessary for the good of your Church, and the salvation of our souls. Amen.

*A little before the Consecration pull of your glo-*

*ves; and at the Elevation of the Holy Host, say devoutly with your hands joyn'd.*

O Salutaris Hostia, quæ cæli pandis ostium, bella premunt Hostilia, da robur, fer auxilium.

*At the Elevation of the Chalice.*

Ave vere Sanguis Domini nostri Jesu Christi, qui de latere ejus cum aquâ fluxisti; tu mihi sis consilium, protectio, atque defensio corporis & animæ, in præsentî vitâ, & in futuro sæculo. Amen.

*After the Elevation say.*

O Father of infinit mercy, I most humbly beseech you by the Precious Blood of your Son, which was shed upon the Cross with so many amorous pains, and which has now been offer'd you on this Altar, to enlighten the whole world, preserve the Holy Church, our Holy Father the Pope, the Cardinals, Archbishops, Bishops, Preachers, and generally all those that are oblig'd to the conduct of souls. And as you are the King of Kings, by whom alone all Kings reign and command, I beseech you to govern and protect our King, Queen, Prince, and Princesses, as also my Father, and Mother, Parents, Friends, and Benefactors; and to grant mercy to my enemies, pardon to all sinners, peace to the living, and eternal rest to the faithful departed



departed. In fine my God I most humbly beg pardon for my sins, and the grace so to renounce my self, that my will may perfectly be transform'd into yours. Amen.

*At the Priests Communion say  
three times.*

**L**ord, I am not worthy that thou should'st enter under my roof, say only the word, and my soul shall be heal'd

*Then communicate spiritually saying,*

O sweet JESUS, I most ardently desire you, my heart sighs after you: Celestial bread, I desire to receive you with humility and due reverence; but knowing my self unworthy to approach this Divine Sacrament, I most humbly beseech you, at least, to enter spiritually into my soul. Come then, O JESUS! Come, O Divine Food! Come, O sweetness of my soul! Come enrich me with your graces: give your self to me Lord, and by your mercy grant I may be also wholly yours. Amen.

*When the Priest gives the Benediction, receive it devoutly, begging of God, a blessing for all the ensuing day. Before you leave the Quire adore our Lord, saying.*

Adoramus te Christe, & benedicimus tibi,  
quia

quia per sanctam Crucem tuam redemisti mundum: qui passus es pro nobis, Domine, miserere nobis.

After Mass, those that are capable of it, remain in the Quire à quarter of an hour to keep their meditation, in order to which there is à methode p. 85

*Then make the sign of the Cross, and after you are risen, make à profund reverence to the Blessed Sacrament.*

*At the Quire door take Holy-water, as at your entrance, and observe what has been said for coming in, and going out of the Quire every time you do so.*

*In returning to the school, thank God for the blessings receiv'd at Mass, to which end you may say the Te Deum, softly*

*When it rings to work, you say the Salve Regina, and Prayer, with this following.*

**I** Offer you, O my God, the work I am going about for your honour and glory, and purely for the love of you, in union of the Holy works and actions, that your most dear Son, our Lord and Saviour JESUS-CHRIST did, being in this world: I most humbly beseech you to illuminate me, guide me, and conduct me in this, so that I may therein please you, and accomplish your most holy will. Amen. B. Before

*Before you begin to learn any thing, say softly.*

**O** Eternal Wisdom, enlighten my understanding, and strengthen my memory, that I may well comprehend what I am going to learn to your greater glory. Amen.

*When you find à difficulty in doing any thing, say.*

**I** Will for the love of you, O my God, acquit my self of this duty, notwithstanding the repugnance I find in it.

*Let diligence and constancy equally accompany your work, and piety always season it by frequent aspirations, elevating your heart to God. saying,*

My God grant me the grace to love you sincerely.

*Or the like, page the 141. wishing each stitch might produce an act of love, which may render your work as meritorious as Prayer.*

*In saying your Beads, reflect on the mysteries of our Saviours life, and passion &c. And let modesty, Zeal, devotion, tenderness of affections, and attention, sanctifie that action.*

*That you may learn to say them in latin, here follows the Pater, Ave, and Credo.*

**P**ater noster qui es in Coelis, sanctificetur nomen tuum. Adveniat regnum tuum.

Fait

Fiat voluntas tua, sicut in Cœlo & in terra.  
 Panem nostrum quotidianum da nobis  
 hodie. Et dimitte nobis debita nostra, si-  
 cut & nos dimittimus debitoribus nostris.  
 Et ne nos inducas in tentationem. Sed li-  
 bera nos à malo. Amen.

**A**ve Maria, gratiâ plena, Dominus te-  
 cum, benedicta tu in mulieribus, &  
 benedictus fructus ventris tui **JESUS**.

Sancta Maria, Mater Dei, ora pro no-  
 bis peccatoribus, nunc & in horâ mortis  
 nostræ. Amen.

**C**redo in Deum Patrem, Omnipoten-  
 tem, Creatorem Cœli & terræ. Et in  
 Jesum Christum Filium ejus unicum, domi-  
 num nostrum. Qui conceptus est de Spiri-  
 tu Sancto, natus ex Maria Virgine. Passus  
 sub Pontio Pilato; crucifixus, mortuus, &  
 sepultus. Descendit ad inferos; tertiâ die  
 resurrexit à mortuis. Ascendit ad cœlos;  
 sedet ad dexteram Dei Patris omnipotentis:  
 inde venturus est judicare vivos & mortuos.  
 Credo in Spiritum Sanctum; Sanctam Ec-  
 clesiam Catholicam; Sanctorum Communi-  
 onem; Remissionem peccatorum; Carnis re-  
 surrectionem; Vitam æternam, Amen.





*For the examen before dinner the officiant says aloud, and the rest the three acts softly.*

**W**E must remember that God who is every where, is here present; and that he is the absolute master of our lives: let us then give him a faithfull account of this morning; and for the first point, let us begin by thanksgiving for the benefits we have receiv'd from his liberal hand.

#### ACT OF THANKSGIVING.

**I** Adore you, O my God, I praise and thank you, my Sovereign Lord, and most liberal benefactor; I invite all creatures to praise and thank you with me, for all the benefits both of nature and grace, common and particular, which I have receiv'd of your infinit mercy and liberality; and principally for having preserv'd me this day, assisted me with your Holy grace, and preserv'd me by a particular protection from many evils, both spiritual and corporal, which otherwise might have happen'd to me.

*For the second point, let us beg the assistance of the Holy Ghost for to know our faults.*

ACT

## ACT OF A MOST HUMBLE PETITION.

**O** my God, since I most ungratefull creature, after so many benefits cease not to fall every hour into sin, I most humbly beseech you to open the eyes of my soul, that I may know my faults, to beg pardon, and do penance for them. Come Holy Ghost, replenish the hearts of the faithful, and kindle in them the fire of thy love.

*For the third point, let us examen the faults we have committed, by thoughts, words, works, and omissions, in particular those whereto we find our selves most inclin'd.*

*Here make the examen, which being ended, the Officiant goes on.*

*For the fourth and fifth point, let us ask pardon of God, and purpose to do better hereafter.*

## Act of Contrition

**O** Lord JESUS-CHRIST, true God and true Man, my Creator and Redeemer. I am sorry with all my heart for having offended you, and this for the love of your self, who art an infinit goodness, worthy to be lov'd above all things. I purpose firmly, by the assistance of your Holy grace, never to offend you more, to amend  
my

my life, to withdraw my self from all occasions of sin, to confess them entirely, and to do the penance which shall be enjoyn'd me.

### GRACE BEFORE MEALS.

Benedicite.      R. Benedicite.

Benedic Domine nos, & hæc tua dona, quæ de tua largitate sumus sumpturi, per Christum Dominum nostrum. Amen.

*She whose week it is Says,*

Jube Domine Benedicere.

*Bened.* Mensæ Cælestis participes faciat nos Rex æternæ gloriæ, R. Amen.

*At Supper.*

*Bened.* Ad Cœnam vitæ æternæ perducas nos Rex æternæ gloriæ, R. Amen.

*Then she whose week it is, reads a point in the following of Christ.*

*When the meal is ended, she again reads another point, and then says.*

Tu autem Domine miserere nobis.  
R. Deo Gratias.

*Agimus*

**A**gitus tibi gratias, Omnipotens Deus,  
pro universis beneficiis tuis, qui vivis  
& regnas in sæcula sæculorum.

**R.** Amen.

**Kyrie eleison. R. Christe eleison.**

**Kyrie eleison. Pater noster. &c.**

**ÿ.** Et ne nos inducas in tentationem,

**R.** Sed libera nos à malo.

**ÿ.** Sit nomen Domini benedictum.

**R.** Ex hoc nunc & usque in sæculum.

**R**etribuere dignare, Domine, omnibus  
nobis bona facientibus, propter nomen  
tuum vitam æternam. **R.** Amen.

**ÿ.** Benedicamus Domino.

**R.** Deo gratias.

**ÿ.** Et Fidelium animæ per misericordiam  
Dei requiescant in pace.

**R.** Amen.

**Pater noster. &c. ÿ.** Deus det nobis suam  
pacem. **R.** Amen

*When they fast, the Benediction at dinner  
is, ad Cœnam viræ &c.*

*And at night she whose week it is says,*

**Jube Domine Benedicere.**

**Bened.** Noctem quietam & finem perfectum,  
concedat nobis Dominus omnipotens.

**R.** Amen,

*When*



*When collation is done, and the lesson read.*

Ÿ. Adjutorium nostrum in nomine Domini.  
R. Qui fecit Cœlum & Terram.

*At Vespers you go again to the Quire, and whenever you do so, observe what has been already said both for the coming in, and going out*

*In time of Vespers, say Vespers and Compline, the Matins and Lauds of our Ladies Office for the next day: or (if you do not say it) the Evening Prayers for the day, which you have in your manuel. Conclude with this Prayer to S. Joseph.*

*A Prayer to S. Joseph.*

**O** Most powerful Saint, foster Father to JESUS, and Spouse to MARY, who hast the heart of à Father, and affection of à Spouse, for thy true Clients; Unite your powerful intercession to Blessed Mary's, that our Adorable Redeemer sweet JESUS, may cast à propitious eye on them, obtain for me such à filial confidence in thee; and such à tender affection for thee, as JESUS and MARY had; that I may obtain his mercies, and your powerful assistance in all the exigences of this life, and the happy enjoyment of their, and thy company in the life to come. Amen.

*And*

*And this to your good Angel.*

**O** Most Holy Angel, my Guardian, my Master, my Guide, my Protector, and my most faithful Friend, to whose care I have been committed from the moment of my birth; teach me, govern me, and conduct me through the strait, and secure way that leads to heaven, that by your assistance I may with you enjoy eternal life. Amen.

*For the Evening Prayers, first say our  
Ladies Litanies*

*After which this antiphone.*

**S**ub tuum præsidium confugimus Sancta Dei genitrix, nostras deprecationes ne despicias in necessitatibus nostris; sed à periculis cunctis, libera nos semper, Virgo Gloriosa, & benedicta.

†. Ora pro nobis Sancta Dei genitrix.

℟. Ut digni efficiamur promissionibus Christi

**O R E M U S.**

**G**ratiam tuam quæsumus Domine, mentibus nostris infunde: ut qui Angelo nunciante Christi Filii tui Incarnationem cognovimus, per Passionem ejus ad Crucem  
ad

ad Resurrectionis gloriam perducamur. Per  
eundem Christum Dominum nostrum. Amen

†. Ora pro nobis Beatissime Joseph.

℞. Ut digni efficiamur promissionibus Christi

## O R E M U S.

**S**anctissimæ Genitricis tuæ Sponsi, quæ-  
sumus domine, meritis adjuvemur; ut  
quod possibilitas nostra non obtinet, ejus no-  
bis intercessione donetur. Qui vivis, &c.

†. Ora pro nobis Beate Augustine.

℞. Ut digni efficiamur promissionibus Christi

## O R E M U S.

**A**desto supplicationibus nostris omni-  
potens Deus, & quibus fiduciam speran-  
dæ pietatis indulges, intercedente Beato Au-  
gustino Confessore tuo, atque Pontifice,  
consuetæ misericordiæ tribue benignus effec-  
tum. Per Dominum &c.

## H Y M N.

**B**Efore the closing of the day,  
Creator we thee humbly pray,  
That for thy wonted mercy's sake,  
Thou us into protection take.  
May nothing in our minds excite,

Vain

Vain dreams and phantoms of the night,  
Keep off our enemies that so,  
Our bodies no uncleanness know.

To JEsus from à Virgin sprung,  
Be glory given and praise sung,  
The like to God the Father be,  
And Holy Ghost eternally.

†. Save us O Lord waking, and keep us  
sleeping.

℞. That we may watch with Christ, and  
rest in peace.

†. Preserve us as the apple of thine eye.

℞. And protect us under the shadow of  
thy wings.

†. Vouchsafe O Lord to keep us this  
night.

℞. Without sin.

†. Have mercy on us O Lord.

℞. Have mercy on us.

†. Thy mercy be upon us O Lord;

℞. As we have put our trust in thee.

†. O Lord hear our Prayer;

℞. And let our supplication come un to thee.

*Let us Pray.*

**V**isit we beseech thee O Lord, this ha-  
bitation, and repel far from it all snares  
of the enemy, let thy Holy Angels dwell  
therein, to preserve us in peace; and thy  
blessing



blessing be upon us for ever: through Christ  
 our Lord. Amen.

O Angels of God, to whose Holy care  
 we are committed by the supream clemency,  
 illuminate, defend, preserve, rule, and govern  
 us this night, and for ever more. Amen.

## THE EXAMEN FOR NIGHT.

**W** E must remember that God who is every  
 where, is here present, and that he is the  
 absolute Master of our lives; let us then give him  
 à faithful account of this day; and for the first  
 point, adoring the Sacred wound in our saviours  
 right hand, let us begin by thanksgiving, for the  
 benefits we have receiv'd from that liberal hand.

**O** Most sweet J E S U S ! considering your  
 Sacred right hand, which you amo-  
 rously gave to your tormentors, to be most  
 cruelly pierc'd with à nail for my Salvation:  
 I most humbly thank your infinit Goodness,  
 for all the benefits you have bestow'd upon  
 me, both in general and particular, especi-  
 ally this day, and beg you to pardon me my  
 past ingratitude, and negligences, in ac-  
 knowledging my obligations to you.

For the second point, adoring the Sacred  
 wound in our Saviours left hand let us  
 beg light to discern our faults.

Be-

**B**Eholding dear Lord, your left hand stretch'd out, and pierc'd to shew your liberality towards me; I humbly beg light and grace to know my faults and sins; especially those I have this day committed, that I may be most heartily sorry for them; as being offences against thy Divine, and amiable Goodness.

*For the third point, let us examine the faults we have committed, either against God, those we depend on, our neighbour, our selves. But first adoring the Sacred wound in our Lords heart, let us say.*

**W**hen I contemplate my God! the prodigious opening of your Sacred heart, in which, as in a furnace of love you have form'd the designs of my salvation; even as in mine, more cold than ice, the transgressions of your divine counsels, and commandments have been projected; I think it most reasonable, O Divine Saviour, that I make my soul render an account of all the thoughts, words, works, and omissions, whereby I have this day any ways offended you.

## EXAMEN OF CONSCIENCE.

### *I. Sins against God.*

**R**emark 1. If at your awaking, you have given your first thoughts to God. 2. If you

you have not play'd, and talk'd instead of reciting the Prayers. 3. If you have heard Mass with devotion. 4. If God has been the end to which you have referr'd all your actions. 5. If you have spent the day without thinking of God. 6. If you have perform'd what regards the service of God with disgust, and repugnance.

## *II. Against those you depend on.*

1. **I**F you have been disobedient to those you depend on, in things they exact for your own Good. 2. If you have murmur'd at their commands. 3. If you have been angry at them, and have taken their corrections ill. 4. If you have not pay'd them à due respect. 5. If you have afflicted them by your indocility, and ill behaviour.

## *III. Against your neighbour.*

1. **I**F you have hated, or yielded to an aversion for any. 2. If you have quarrel'd disputed, made dissensions, and told tales out of crossness. 3. If you have anger'd others, despis'd them, disedify'd them, excited them to do ill, or by your railleries hinder'd them from doing Good. 4. If you have reproach'd any spitefully, giving them nick names, Judg'd rashly, of them, or detracted them.  
5. If

you have been Angry, Impatient, Cross, Jealous, Suspicious; and if out of Pride you have refus'd to yield to others. 6. If you have censur'd others actions, or impertinently meddl'd with hem.

#### *IV. Against your Self.*

**I**F you have been Proud, and mov'd thereby, have exalted your self above your Companions. 2. If you have held immortal discourses, or sung such sort of songs. 3. If you have lost your time. 4. If you have spent the day in railleries, foolish Jest, or undecent words. 5. If in playing you have been too rude, or too eager, without moderation, taking pleasure to teaze others, to laugh excessively, and to tell lies. 6. If you have in all things follow'd your passions, and sensualities.

*For the fourth point, let us raise in our selves a true sorrow for our sins, both in general, and in particular those of this day; adoring the Sacred wound in our Lords right foot, and saying.*

**C**onsidering dear Lord, with the eyes of my soul your Sacred right foot pierc'd with a nail; that foot, at which St. Mary Magdalene was converted; I must, O mercifull Judge and Creator, let my heart break with grief



grief and contrition; for I own I have most grievously offended you, and therefore I detest my sins more than death and hell, principally because the are committed against your infinit and paternel Goodness: I purpose firmly with your grace never to offend you more, to amend my life, to confess my sins, and to do the penance which shall be enjoin'd me.

*For the fifth point, let us more particularly beg grace to amend, adoring the Sacred wound of our Saviours left foot, saying.*

**O** My God, when I consider by the light of a lively faith, that when your left foot was pierc'd, and nail'd, you were then nail'd to the cross to satisfy fully the rigorous justice of your heavenly Father for my sins, I most humbly beseech you from the bottom of my heart, to grant me the grace to spend the remainder of my life without ever offending you, and in performing such an exact penance for all my sins, that I may deserve to partake of the fruit, and merits of your most Precious Blood and Sacred Wounds; and animated with your spirit, suffer and die Crucify'd to my pleasures, that I may be entirely Sacrific'd to your divine will, and possess you in your glory for all eternity. Amen.

*Then*

*Then for the poor Souls Departed.*

**D**E Profundis clamavi ad te Domine: Domine exaudi vocem meam.

Fiant aures tuæ intendentes, in vocem deprecationis meæ.

Si iniquitates observaveris Domine: Domine quis sustinebit?

Quia apud te propitiatio est, & propter legem tuam sustinui te Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem, speret Israël in Domino.

Quia apud Dominum misericordia: & copiosa apud eum redemptio.

Et ipse redimet Israël; ex omnibus iniquitatibus ejus.

Requiem æternam dona eis Domine: & Lux perpetua luceat eis.

Kyrie eleïson, Christe eleïson.

Kyrie eleïson, Pater noster &c.

†. Et ne nos inducas in tentationem:

R. Sed libera nos à malo. Amen.

†. A porta inferi.

R. Erue Domine animas eorum.

†. Requiescant in pace.

R. Amen.

†. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

C.

OREMUS

## O R E M U S.

**F**idellum Deus omnium Conditor & Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam quam semper optaverunt, piis supplicationibus consequantur: qui vivis & regnas in sæcula sæculorum. Amen.

*When the Meditation has been read, say.*

**C**ome Holy Ghost, replenish the hearts of the faithful, and kindle in them the fire of thy love.

*Whilst you undress your self; which should be with silence and modesty.*

**E**ndeavour to devest your self of all the ill habits, that sins and imperfections may have left in you, by reflecting on the injury they do to God, your Neighbour, and your self; and with a short prayer express your sorrow and detestation, begging grace to leave them quite off.

*As for Example.*

**I**F you have been negligent and undevout at your Prayers; Think how displeasing that is to God, who even curses those that do

do his work negligently; how disedifying to your Neighbour, and how unprofitable and disadvantageous to your self; since you not only obtain nothing by such prayers, but also draw curses upon your own head. Then say.

O My Dear Saviour! I am sorry to think how negligent and undevout I was at such, and such a time; I detest my ingratitude, and beg grace that I may never more fall into the like again.

*If you have been disobedient to your Mistress.*

**T**Hink how injurious that has been to God, whose place she bears in that regard. What ill example you may have thereby given to your companions, and how disadvantageous it must have been to your self; since certainly she never requires any thing of you, but what is for your own Good. Then say, O my dear Saviour &c, as before: only changing the name of the fault.

*If you have quarrell'd with your Companions.*

**T**Hink how displeasing that is to God, whose images they are, and who commands



mands you to love them, How disagreeable, and disedifying to your Neighbour, and how disadvantageous to your self, according to that daily petition which you say, *forgive us our trespasses as we forgive them that trespass against us &c.* Then say the short Prayer as before, or the like; ever naming the fault you have been guilty of.

*If you have lost your time.*

**T**Hink how displeasing that is to God, who has given it you to labour in, for your eternal salvation, how unprofitable both to your Neighbour and your self, and by consequence how displeasing to your Parents, who plac'd you here, to acquire virtue and other decent improvements, which you will never attain to by Idleness. Then say the short Prayer, as, before.

In the like manner you may endeavour to develt your self of any other ill habit; always striving to excite in your self affections, and desires of the contrary virtue, embracing the practise in all you can that night

*Before you go to bed take Holy-water,  
and on your knees adore almighty  
God, Saying.*

**O** My God, my Lord, and my Father!  
I adore you with all the creatures  
which

which are in heaven, an upon earth; acknowledging you for my God and Sovereign Lord, and as I began this day by offering my self entirely to you, I desire also to finish it, in consecrating to your Divine Majesty my body, soul, life, and all that I am: keep me this night under your protection, and grant that when my eyes are clos'd by sleep, my heart may be ever open to your love, and that after the shades and darkness of this life, I may attain to the happy day of eternity. Amen.

*Then recommand your self to our Lady by Some short Prayer, as.*

**M**ary, that Mother art of grace;  
Of mercy Mother also art,  
Save and defend us from our foe,  
Receive us when we hence depart.

*And ask her blessing saying.*

**Nos cum prole piâ Benedicat Virgo  
Maria.**

*When you are in bed, write the name of  
JESUS, on your forehead with your  
thumb, and say.*

**O** Most sweet JESUS, in your name, and  
for the love of you I go to sleep and  
repose

repose, and humbly beseech your infinite Goodness, to guard me this night from all evil; to protect me with your Holy benedictions, and to conduct me to eternal life. Amen.

My God, grant that when my body reposes in the sepulcher, my soul may repose with you in heaven. Amen.

Into thy hands O Lord I commend my spirit.

*On communicating Eves from the half hour after six till seven, you spend in vocal Prayers; and hearing, or reading in the following of Christ; as the 21. chap. of the 1. book. the 4. 7. 8. of the 2. book. 4 5 10. 16. 31. 34. 59. of the 3. book, and any in the 4. book.*

*For vocal Prayers, you may use the following Prayers, or meditation.*

**W**Ho are you my Soverain Lord, and who am I that I dare to approach you? What is man of himself but a vessel of corruption, a child of the devil, an heir to hell, an instrument of sin, an enemy of God, a useless creature as to Good, and unhappily powerful in order to evil? What is man but an animal, blind in his designs, vain in his actions, Foul in his desires, unconstant in his designs, vile and base in all things

things, and only great in the false esteem he has of himself? Shall so miserable à creature then dare to present her self before à God of so infinit à Majesty, for to unite her self to him?

O Lord! the stars of heaven are not pure in your sight, the pillars of heaven tremble in your presence, the highest Seraphins cover themselves with their wings before your greatness, and esteem themselves as nothing; how then shall à creature so miserable as I am, undertake to touch you, and to receive you into her self.

S. John Baptist sanctify'd in the womb of his Mother, dares not touch your head, and protests that he is not worthy to untie your shoo's: the Prince of the Apostles cry's out, *Lord retire from me, because I am à sinner*, and shall I be so bold as to approach you, being full of sin.

If in the time of the ancient law, it was needful to be pure and sanctify'd to eat of the loaves expos'd on the table of your temple, tho' they were but à shadow of this mystery, how can I but apprehend to eat the bread of Angels, being so bare of sanctity as I am?

You commanded my God, the Paschal lamb to be eaten with unleaven'd bread, and bitter lettice, and that those who eat it should



should have shoo's on their feet, and their reins girded; and shall I dare to eat the true Paschal Lamb of which the other was but a figure, without having any thing of that preparation? Am I bread without any leaven of malice? Have I in me a true contrition, mark'd by the bitter lettice? Where is the chastity of the reins, and cleanness of the feet, which are good desires? I fear, and I have reason to fear to approach this Holy table, seeing my self so far from all these dispositions. An unhappy man was turn'd from it, because he had not on the wedding garment, that is, Charity, he was commanded to be cast into exterior darknes bound hand and foot; and I can expect but the same chastisement, if I present my self in the same condition. Divine eyes of my master, to which all the corners of our souls are discover'd, what will become of me if I come thus naked to your feast?

If it was so great a crime for a Priest to have inconsiderately touch'd the ark of the testament which was ready to fall, that he was punish'd on the spot by a sudden death; may I not well fear the same pain, if I unworthily receive him that was figur'd by the same Ark. The Bethsamites did but to curiously look on that Ark when it pass'd thro' their land; and the scripture telles us, that  
to

to expiate that temerity, God stroke with death fifty thousand men of that people. O God, at once both merciful and terrible! how much is your Sacrament above that Ark; and what difference is there between receiving you, and looking on you? What must I do to lodge in me à God, that is greatness and Justice it self?

But if I have so much reason to fear considering only your Majesty, what ought I not to apprehend in regard of my sins? infinit beauty! There was à time, ( and mercifully grant it lasts not still ), when you were what my heart least thought of, and when I had more esteem for the dust of creatures; than for the treasures of your grace, and the hopes of your glory; my desires regulated my life, I blindly obey'd my concupiscences, and I made as little account of you, as it I had never known you. I have been that fool that said in her heart: there is no God, because I have liv'd long, as if I beliv'd there was none: I have never don any thing for your love, nor ever apprehended your justice: I have never avoided evil for fear of your laws, nor ever return'd you due thanks for your benefits; and knowing you are every where, I have not refrain'd from sinning in your presence: I have granted to my eyes all they have desir'd, and have never given the least obstacle to my heart,

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to turn it from any pleasure. My life has been à continual opposition and war against you, and à renewing of all the martyrdoms you have suffer'd for me. Shall I then dare, my Saviour and my Judg, to receive you in this condition? I am confounded at it, I am ashamed being what I am, to go to the arms of the heavenly spouse, who vouchsafes to embrace and receive me anew

*The second part.*

**O** My God ! I know my extream indignity, and also know your great mercy; 'tis what gives me the boldness to approach you. As I am, you are the more glorify'd by not rejecting so poor and impure à creature, you do not turn sinners away; on the contrary, you call and draw them to you: 'tis you that said, *come to me all you that are burthen'd and afflicted, and I will solace you.* You also said, *the Physician is not necessary to the healthy, but to the sick: I am not come to seek the Just, but sinners.* And it was publickly said of you, that you frequented sinners, and eat with them. You are still the same you then were, and I believe you still call from heaven, such as you then mercifully call'd upon earth.

Mov'd then at the mercy, with which I know you call us, I come to you  
loaden

loaden with sins, that you may be pleas'd to ease me of them: I come with all my miseries, and all my temptations, to be solac'd by you: I come as à sick person to be cur'd by the Physician; and as à sinner to the fountain of Justice, there to be justify'd. I hear that you receive sinners, that you eat with them, and that your greatest delight is to converse with them; if that be à nourriture pleasing to you, I being as I am, à great sinner, you have in me sufficient to content your hunger.

I doubt not Lord, but that the tears of that publick sinner Magdalene, were more pleasing to you, than the proud feast of the Pharisee; since you despis'd not her grief, nor rejected her as à person defil'd with sin; but on the contrary you accepted of her penance, you pardon'd her offences, you defended her against her accusers, and for à few tears, you remitted her many crimes.

Lord, see here an occasion of acquiring you still more glory; tis à sinner who brings to your feet many more iniquities, and much fewer tears: You will not in this occasion shew the first, nor the last of your mercies; you have already done the like many times, and will still often do it again: let this mercy I hope for, be of the number; pardon me unhappy creature, who have more unworthily offended you, and have not so much regret

regret for my offences; I have not tears enough to wash your feet, but you have shed so much blood, that it is sufficient to wash away all the sins of the world.

Be not angry my God, for that being, such as you see me, I presume to approach you: I know that all the sick ran to touch you because there came à virtue from you which cur'd all. I am taken with à dangerous disease; what then can I do, but address my self to you as to the most powerful of remedies, for the recovery of my health? Your being glorious in heaven, do's not make you less merciful upon earth. In you Lord, is health, life, and the remedy of all our miseries.

To whom then should we have recourse in our wants, if not to you Lord God?

I truly know that this Divine Sacrament, is not only the food of the strong, but also medicine of the infirm: that it is not only the support of the living, but also the resurrection of the dead: that it not only replenishes the just with love and Joy, but that it also purifies and cures sinners: that each approaches as he can, and there receives what is proper for him, and what his Lord is willing to give him: that the just come to be fed at this table, and that the voice of confession and praise is heard for them in this Sacred feast. But as for me who am à sinner and sick, I will come

to

to this divine banquet, to receive the Chalice  
of salvation.

There is no way in the Christian life by  
which I can walk out of this Sacred Mysteri-  
and I see not the least pretext to defend me  
from wishing the participation thereof. If I  
am sick, it will cure me, if I am well, it will  
keep me so, if I live, it will fortifie me, if I  
am dead it will restore me to life. I will not  
lose courage for being blind, because our Lord  
gives sight to the blind; I will not fly from  
him like Adam when he perceiv'd his naked-  
ness, because he is able to cover mine; I will  
not hide my self from him for being all defil'd  
with sin, because he is the unexhaustable  
source of mercy; and in that, O my God,  
I do not think I injure you; but on the con-  
trary, the more miserable I am, the more I  
think I furnish you with à remarkable occa-  
sion, to make your mercy be admir'd by using  
it towards me. The films that were on the  
eyes of the man born blind, serv'd but to  
make the glory of God appear more resplen-  
dently in him: and the low condition I am  
reduc'd to, will more clearly show the good-  
ness of him, who being so high, disdains not  
the most contemptible things: besides my  
merits obtains not so great à privilege; but  
it is granted me in consideration of thole, of  
my Saviour **JESUS CHRIST**, for whose sake the  
Eternal



Eternal Father adopts, and treats me as one of his children.

Since you are then my Father, and my Saviour, I dare have recourse to you; and beg this grace, that as David let à deform'd man sit at his table, because he was Son to his dear Friend Jonathas, by that means honouring the Fathers merits in the person of the Son; so you would please also O Eternal Father! to suffer à poor disfigur'd sinner at yours, not upon her own account, but for the merits of JESUS CHRIST, whom you love so much, who is our second Adam, our true Father, and who with you lives, and reigns for ever and ever. Amen.

*In the morning when you are to communicate, you go time enough to the Quire, that you may at least say the morning Prayers before Mass Then bear Mass in this manner.*

*At the beginning of the Mass, make the sign of the Cross, and then your intention for communion, saying.*

O My God and my Saviour! I with all my heart desire to receive you for your honour, and glory, in memory of your most bitter passion; and that I may have the happiness of being united to you, and consecrate my self entirely to your service.

*At the Confiteor make Acts of Contrition for all your sins, in this, or the like manner.*

### ACT OF CONTRITION.

**O** My most merciful Lord! prostrate at the feet of your Divine Majesty, with all possible sentiments of regret and sorrow; I most humbly beg pardon for all the sins I have ever committed, especially those since my last confession: I detest them all in general, and each in particular, because they offend your goodness, and have cruelly put you to death.

*From the Confiteor till the Gospel, Produce Acts of humility, grounded upon the consideration of the greatness, power, and Majesty of him you are to receive, and of your own baseness, unworthyness, and want of preparation.*

### ACT OF HUMILITY.

**O** Almighty and everlasting God! before whom all creatures of heaven, and earth tremble with respect. What equality is there between your Majesty and my baseness; your omnipotence and my weakness; your sanctity and perfection, and my vices and defects, that  
you

you honour me so highly as to come and lodge with me, the most vile, and miserable of all your creatures: but since it pleases your infinit greatness thus to abase it self, I humbly accept of so great a mercy, tho' I am very unworthy of it.

*If this, and the like is not sufficient to employ you till the Gospel, you may make use of that which is, page 49.*

*At the Gospel make Acts of Faith.*

#### ACT OF FAITH.

**M**Y God! I believe all that is contain'd in the Creed, and Holy scriptures: and in particular I confess with a firm faith, that you are truly, and really present in the most Blessed Sacrament of the Altar, vailing under the species of bread and wine, your Body, Blood, Soul, and all the grandeurs of your Divinity, And tho' I do not clearly comprehend all these Divine Misteries, yet I most firmly believe them, because that you who are the first truth have reveal'd them to your Church.

*From the Gospel till Sanctus, meditate on these following points.*

1. Who you are to receive.
2. Who you are, that are to receive Him.
3. How he comes to you.

4. How

4. How you go to him.  
 5. Why he comes to you.  
 6. Why you go to him,

*Or else you may meditate on some point of the passion; considering the person that indures, his greatness and infinit excellence, the cruel torments he indures, the extream contempts he suffers from all sorts of persons; and for whom he indures them; for ungrateful creatures, unworthy of all good: from this consideration, excite your self to a great confidence in the goodness of him, who has suffer'd so much for our salvation.*

### A C T O F H O P E.

**O** My most liberal Lord! what may I not expect from the love which has mov'd you to suffer, and indure so much for me? O well may I now hope, that having given me your Blood and Life, you will not refuse me the graces which are the fruit of your death; especially those that are necessary for me to receive you in this divine Sacrament; which I confidently approach, being sure that you will help me in my necessities, cure my infirmities, accomplish my good desires, solace my pains, and replenish me with graces by your divine presence.

*After the Sanctus, offer the Sacrifice in this manner.*

**O** Eternal Father! I offer you the Holy, and Immaculate host of the precious  
 D. Body,



Body, and Blood of your beloved Son, which will be now immolated on this Altar: I offer it you my God, with the Priest who celebrates, in memory of te ineffable Mistry of his Incarnation, of his most Holy life, of his dolorous Passion, and most precious Death. Receive also, O infinit Majesty! this Holy Sacrifice for an eternal praise, in homage, and acknowledgment of the Souverain Dominion you have over me, and all creatures: in thanksgiving for your benefits; in expiation of the sins, both of the living, and of the faithful departed; and to obtain the spiritual, and temporal blessings which are necessary for us: but specially to obtain of your goodness, requisite dispositions to receive you worthily.

*At the Elevation, with a lively faith of this divine Mistry, humbly adore your Saviour, saying.*

**M**Y Souverain Lord, and God, I adore you with the most profound humility. I wretched creature am capable off: and I reverence you with all my heart, in union of the Souverain adorations, that are now rendered you in heaven, and on earth by all your Elect.

*The*

*Then offer the eternal Father the sufferances of his Son.*

# ACT OF OFFERING.

**L**ook Lord on the face of your Christ, Behold his Sacred Body upon the Altar, and his precious Blood in the Chalice: and tho' his mouth speaks not a word, there are as many mouths as wounds, which speak for me: see Lord, it is the same Body which sweated blood and water in the garden; which was bound, buffeted, and mock'd, whip'd, crown'd with thorns, and infine crucify'd for my salvation: I offer you all his sufferings, and conjure you to apply the merits of them to my soul, giving me graces necessary to receive you worthily.

*At the Pater noster, say it with the Priest weighing particularly this demand: give us this day our daily bread, instantly beseeching the eternal Father, to give us this living bread descended from heaven, to give life to the world.*

*Then what time remains till the post-Communion, you may employ in vocal Prayers, specially such as are proper for before Communion. And from the post-communion till you go to receive, make acts of love, and of an ardent desire to communicate.*

**O** My most amiable Saviour! you have never testify'd with such excess, your divine goodness, and your infinit charity as in this Sacrament of love; grant then that I may love you with all my heart, and with all my forces, because of the love and goodness you therein testifie to me. Why have I not all the hearts and wills of men and Angels, to love you more perfectly?

*Act of Desire.*

**O** Come my only Good, come to me, for I ardently desire to receive you; come quickly then, and by your corporal entrance into my body, pass into my soul which has no life without you.

*Desire of Dispositions.*

**O** That I had the dispositions, with which your Blessed Mother receiv'd you into her Sacred womb at your Incarnation; and could approach you with the reverence that the Blessed Virgin, and all the Saints have brought to this august Sacrament.

*A Prayer to our Lady.*

**O** Holy Mother of God, I address my self to you, that you would please to make me partake of the great, and sublime disposition

sition you us'd to have, when you receiv'd  
your dear Son in this Holy Sacrament.

*To your Angel Guardian.*

**O** My most Holy Angel Guardian, have  
Compassion on my inability to do this  
action worthily, and assist me I beseech you,  
with your favorable succours.

*In Saying the Confiteor, make an Act of  
Contrition for your distractions and negligence in  
preparing your self; beseeching our Lord that thro'  
his infinit mercy, he would efface what spots may  
yet remain on your soul.*

*In going to Communion, endeavour to enliven  
your faith of the real presence in the Blessed Sa-  
crament. Then make an act of reciprocal love in  
the most fervorous manner you can possibly.*

**AN ACT OF RECIPROCAL LOVE.**

**O** Fire of charity! why can I not appro-  
ach you with the same love, which mo-  
ves you to come to me? I love you my God,  
but I love you not enough; Grant me then  
the grace to love you more. Lord open to  
me the arms of your goodness, and receive  
with mercy her, who goes to receive you  
with confidence and love.

*After*



*After Communion, you bestow the time of a Mass, or half an hour, in thanksgiving for so great a benefit, and enjoying the sweet presence of our Lord; making great account of each moment of time he remains with you, since in each he may bestow great favours, if entertain'd as he should be. To which effect you may produce divers affections and acts of virtue, particularly of Admiration, Humility, Adoration, Offering, Thanksgiving and Petition, both for your self, and you, neighbours.*

### HUMBLE ADMIRATION.

**I**S it possible that God dwells in my heart? That he whom the heavens cannot contain, is shut up in my breast? O God of Sovereign Majesty! Do you thus give your self to be eaten by a worm? You that are Monarch of all the world, do you thus abase your Grandeur to this Abyss of misery? And who am I that you should so much as vouchsafe to remember me? O ineffable communication! O excess of Goodness!

### ADORATION.

**M**Y Amiable Saviour, Acknowledging your divine Excellence, I cast my self at the feet of your Majesty, and adore you as the only Son of God, my first beginning',  
my

my Sovereign good, and my last end. O how happy do I esteem my self to depend thus totally on you! I adore you again with all my heart, and with all the Affections of my soul: why can't I adore you in the manner your Holy Mother, the Angels, and all the Celestial Citizens, adore you in heaven?

### O F F E R I N G.

**M**Y God! I am already yours by an infinity of titles, and offering my self to you, I do but restore you your own; but the inestimable present you have now made me, in giving me your self, makes me wish to be still more perfectly yours: therefore I consecrate to you my soul, and all its powers, my body, and all its senses, my heart with all its affections: I also offer you my life, my health, my strength, my pretensions, all that I am in the order of nature or grace; all that I can, all that I shall do, think, and say for ever.

### T H A N K S G I V I N G.

**O** My most liberal and merciful Lord! I return you millions of thanks, for that without regard to my unworthyness, you have been pleas'd to give me your Sacred Body, your Precious Blood, your most Holy Soul,

Soul, your Adorable Divinity, and this ineffable present with an infinit Love. May all the Blessed Spirits praise you for it with me, and may all creatures bless, and thank you for so incomparable à benefit.

Benedicite omnia opera Domini Domino &c.

*Do'nt forget to unite your acts of thanksgiving to those that our Saviour render'd to his Father when upon earth, particularly after the last supper, and the institution of this Divine Sacrament. Do the same in all the other acts.*

## P E T I T I O N.

**O** My most mild and liberal Saviour! you never enter'd any place upon earth without leaving marks of your liberality behind you; and will you not use the same mercy being now in me? I conjure you to it O infinit Goodness! and beseech you with all my heart, to operate in my soul the effects of your coming: do not mind my unworthyness, nor the small preparation with which I have receiv'd you, but pardon me O my amiable Saviour, all these negligences, and the other sins and defects I have committed against you.

Grant me also my God, the grace to love you perfectly, and to die rather à thousand times, than to offend you by one only mortal

tal sin. Grant I may in all things accomplish your most Holy will, and renounce my own when contrary to it; give me moreover I beseech you, strength to resist temptations, and courage to overcome my passions, and ill habits, especially N. and N. *here specify the chief, together with your other wants and necessities, amorously and confidently discovering them to our Lord, that he may remedy them.*

*This being done you may employ some time in vocal Prayers, in devout lectures on the subject of Communion, and in gaining the indulgences if you have medals. And do not forget to pray for the Holy Church, for the King, and union of Christian Princes, for your Parents, Friends, and Benefactors, as well living as dead, and also for the other souls in Purgatory, especially those that are most forsaken; and if you have Indulgences you may apply them to them.*

## A PRAYER AFTER COMMUNION.

**O** My Saviour JESUS CHRIST! O True Son of God! O Ineffable Goodness! O Bread of Angels! O Divine Manna! O my Sovereign Good! O Venerable Sacrament! O most Holy Soul of JESUS! O Sacred Body of my Saviour! O Precious Blood! O Price of my redemption! O Infinit Treasure! O Good JESUS! I render you a thousand millions  
of



of thanks, for that you have nourish'd and fed me with your Sacred Body and Blood.

Alas! What can I more desire, since I possess you in my soul? Ah my God! let me never more be separated from you: You have given your self wholly to me, I also give my self entirely to you. O Fire of charity! O Divine Food! O Salutory Host! Disperse the darkness of mind, illuminate the eyes of my understanding to know you, enflame my heart to love you, and make me in all things accomplish your Holy will. Amen.

*Endeavour to behave your self the rest of the day with à great deal of circumspection and modesty, remembring the infinit blessing you have receiv'd, and by your actions shewing the esteem you have of it.*

*If you have time you may after Communion, meditate on these points.*

1. Who you have receiv'd.
2. Who you are that have receiv'd him.
3. What he can do for you.
4. What you ought to do for him.
5. What he desires to do for you.
6. What you will do for him.
7. What you shall ask of him.
8. What you shall offer him.

*In time of the hours say your hours, our Ladies office ( or the morning Prayers according to the day*

day of the week, you have in your manuel) and your beads if you have time; except it be on a feast of our Lady, or the first Sunday of the month, for then you say the rosary all together in the school.

*At Vespers you say our Ladies office &c, as on other days.*

*At Salve renewing the remembrance of your morning happyness, You may produce these following acts.*

### *Act of Faith.*

**I** Firmly believe my God, that you are here present; and would rather doubt of my being, and life, than of this great truth.

And tho' this Mystery should be a thousand times more incomprehensible then it is, having your word, I would not doubt of it in the least. O how agreeable is this darkness to me, which gives me an occasion to humiliate my understanding under your verity!

I cast my self at your feet, O my most amiable Saviour! with the tears and love of Magdalene, and beg as true a sorrow for my sins as this Holy penitent, and faithful lover had.

*Then with admiration of his  
Goodness, say.*

**B**Ut is it you my God, who are on high in the splendours of you glory? Yes 'tis you, O true, O best of friends, and the only friend

friend I have in the world; other friends embrace to shew their love, and you enter into the bottom of my heart to testifie yours.

What joy! what happyness to possess you!

Is there any thing that can separate me from you? no I hope by your grace, that all the powers of hell will never be able to do it.

### *Act of Thanksgiving.*

**W**Hat shall I give you O my Saviour, in acknowledgment of so many favours! for the Empire of heaven and earth is already yours: O if you wanted any thing that I could buy with the prise of all the blood in my veins, how willingly would I give it! But you have need of nothing, being infinitely infinit in all sort of good: I give you my heart, my eyes, my tongue, and all my senses and powers, making you Master of all my goods, that you may dispose of them as you please; I give you my life, and having an infinity of moments in it, I wish I could glorifie you as much in each moment, as the Angels and Saints have ever, or shall ever glorifie you in all eternity. I give my self to you for à slave, that you may dispose of me wherever, and how you please: infinite my God accept me as à victime, since I desire to die, and be reduc'd to ashes for your glory.

*Act*

*Act of the love of Complaisance.*

**I** Rejoyce that this Divine Saviour of mine is so amiable; yes my God I rejoyce at your infinit perfections, that you are infinitely Holy, infinitely happy, infinitely wise, and infinitely powerful.

*Act of the love of benevolence.*

**I** Wish I could, tho' it cost me my life, I see all men know, love, adore à God so good and so amiable, and that no body ever offended him.

*Act of the love of preference.*

**M**Y God! I make more account of the least thought that raises, and conducts me to you, than of all the Empires of heaven and earth, with all their riches, and delights.

*Act of the love of conformity.*

**I** Had rather die my God, than separate myself from your Holy will: O let me know what you would have me do, and I'll pass thro' fire and water to perform it.

*Act of Desire.*

**I** Desire to love Jesus perfectly, to glorifie him most highly, and purely for his love; above all, and with all the possible love of all



all possible creatures; without limits in all he ordains, in all he permits, for my whole life, and for an eternity entire; with an insatiable desire to love him for ever more ardently, and more perfectly, because he deserves to be lov'd with an infinit love.

*Act of confidence to obtain great graces.*

**S**ince O my Saviour, you have given me all the best you have in giving me your self, you cannot refuse me such, and such things.

*Act of confession, for that our Lord during the 33. years of his life, never enter'd any place without leaving marks of his presence by some particular grace.*

**A**las! entering so many times into me, I feel small effects of it; my indispositions, my affections, my passions and negligences, hinder the effects of your infinit Goodness.

*Act of à most humble Prayer.*

**I** Beseech you my God, by all your infinit Goodness, by the love which nail'd you to the Cross, and annihilates you in this Sacrament, leave in me some mark of your divine visit; give me such, and such à grace,

à great fervour in your service; mortifie in me such and such passions, which hinder my perfection; put your self as à seal upon my poor heart, that it may have your sentiments, and delight no more in any thing, but what is pleasing to you.

*Then you may lead our Saviour thro' all your powers and senses: show him the disorders you find in them, the violences of your passions, the disorders of your senses, and of your wild imagination, the darkness of your understanding, the weakness, and inconstancy of your will, the forgetfulness of your memory, the abuse of his benefits, your spiritual poverty. Beseech him to reform all, to make you à new creature, and to sanctifie you entirely.*

*Then keep, or attentively read this Meditation.*

**I**F all creatures in heaven and earth were chang'd into tongues, and joyn'd with me to give thanks for the benefit you have bestow'd on me my God, they could not do it as you deserve: O my Saviour! what praise shall I give you, for having been pleas'd this happy day, to visit me, to console me, and to honour me with your presence? When the Mother of your precursor full of the Holy Ghost, saw the Virgin enter her house, who bore

bore you in her womb, she being astonish'd with so great a wonder cry'd out: *whence is this happynefs to me that the Mother of my Lord comes to visit me?* What must I then do who am but a worm, seeing that my mouth has receiv'd, and that my breast has lodg'd the same God that came to visit Saint Elisabeth? With how much more reason may I cry out, how comes this extraordinary favour, that not only the Mother of my God, but that my God himself has been pleas'd to visit me, who have been so long à dwelling place for satan, who have so often offended him, who have always oppos'd his designs, and by rejecting him so many times, have render'd my self wholly unworthy to receive him? whence then is this grace to me, that the Lord of Lords should come to me?

You have been pleas'd O my king! to be born amongst beasts, to be deliver'd into the hands of sinners, and to descend even to hell: 'tis plain my God that you keep still the same love for sinners, since you yet daily do what you once did in their favour.

If you had vouchsaf'd to approach me in some other manner it had been à very great mercy; but Lord, you have not only been pleas'd to visit me, but you have daign'd to enter into me, to stay in me, to transform me into you, and to make me one and the same thing

thing with you; this is what surpasses human wit: David wonder'd that you would so much as remember man, and fix your heart upon so poor a creature; but it is much more wonderful that God not only remembers man, but that he makes himself man for him, remains with him, and for him, nourishes him with his own substance, and makes himself one, and the same thing with him. May the Angels bless you then my God, for so high a grace, and so incomparable a Goodness. Let me love you then dear Lord, and desire you above all things: be you my meat and drink, O Amorous Sweetness! O Love Inestimably sweet! Let my soul feed on you, O Meat more delicious than all the delights of the earth! Nourishment of the poor, make me grow in you; augment what your presence puts in me, to the end I may be worthy happily to enjoy you. Children of Adam, blind men, what do you do? What do you pretend to in the world? If you seek love, here is the noblest and sweetest that can be wish'd for: if you desire pleasures, where can you find greater and purer than these? If you would have wealth, here is the treasure of heaven, the price of the world, and an ocean of riches: Infinite if you aspire to honours, you will here find the Majesty of God, who comes to honour you.

E.

*Second*



*Second part of the Meditation.*

**S**INCE you have already done me the honour to receive me into your company, to give me place at your table, to let me partake of your cares, and to bind me to you with such strong and strait bands of love, I from this moment, O my Saviour, renounce all other loves for the love of you: let there be no more world, nor no more vanity for me: away false goods, which I have lov'd too much; here is the only and Soverain good; 'twould be unreasonable after having tasted the bread of Angels, to return to the food of beasts; 'twould be unjust after having receiv'd God into my house, to let any vain and unprofitable thing enter: it à King had espous'd à person of mean condition, that person would soon quit her state of poverty, to appear like à Queen. 'Tis what my soul has now to imitate; for after having been exalted to the dignity this August Sacrament has establish'd her in, can she resolve to abase herself again in the infamous state her old habits had reduc'd her too?

Since you have been pleas'd my Saviour, to honour me with à visit, give me the grace in some sort to correspond with the favour: You have never done any extraordinary favours to any without granting them power-  
 ful

powerful succours at the same time, and if by your adorable presence I have receiv'd of you an honour that surpasses all others, let your Sovereign power sanctifie me, that I may be able to satisfie my obligations. Where ever you have enter'd, you have still proceeded in this merciful manner: You enter'd the chaste womb of your Blessed Mother, and as you thereby exalted her to an eminent glory, you also at the same time gave her most high grace to sustain it. Being still shut up in that Holy Sanctuary, you enter'd Saint Elisabeth's house, and by your presence, you sanctifi'd her Son, gave him à heavenly joy, and replenish'd his Mother with your spirit. You enter'd the world to converse with men; and as by your coming upon earth you rais'd them to à marvellous degree of honour, so by à marvellous grace you repair'd their defects, and sanctifi'd them when they were wicked: Infine you descended into hell, and of that hell you made à Paradise, making those Blessed by your presence, whom you honour'd with à visit.

'Tis not only you Lord that have done these wonders: the Ark of the testament which was but à shadow of this mittery, enter'd the house of Obededom, and presently you pour'd your benedictions on it, an all that belong'd to that good Israelite. Since

E. 2.

then

then you are pleas'd by à greater mercy, to enter so poor à dwelling as that of my soul, and to remain in it, begin to bless the house of your servant, and give me wherewith to correspond to that grace. Enrich and adorn your habitation, make it worthy of you. You would have me be like that happy sepulcher where your Sacred Body was plac'd; give me then I beseech you its qualities: it was of stone, give me constancy; there was à Sinden in it wich represents humility, grant me that virtue my God, since so necessary for me; there was myrrh in it wich is the symbole of mortification; grant that I may die my God, to all my irregular desires, and to my own will, and that I may live to you alone. In establishing your abode in me, you design'd to have me like the Ark of the testament; grant me then this favour, that as it contain'd nothing but the tables of the law, my heart may contain no other thoughts, nor desires but those of conforming entirely to your law. You let me know by the effects of this great Sacrament, that you are my Father, since you treat me in it as your Child; but as being your Child, give me your grace that I may worthily correspond with this benefit, in loving you not nly owith à strong and solid love, but also with à love full of tenderness. May all my powers melt and plung

ge themselves in your love, and may the only remembrance of your most sweet and amiable name, make all the joy of my heart; let all my hope and confidence be in you, and in all labours and pains of this life, I shall have recourse to you as à Good Child, who casts himself into the arms of his Father, where he finds his most secure refuge. But above all, you have been pleas'd to discover to me in this Mystery, that you have for my soul all the love à tender spouse can have for his belov'd spouse: give me à like heart for you; let my affection answer yours; let my love be like yours. faithful, chaste, and tender; and let it be so strong and powerful, that never any thing may separate me from you.

O most chaste spouse of our souls! open your divine arms, and bind my soul to you with such strong bands, that in life and death, I may remain inseparably fasten'd to you: you ordain'd this Divine Sacrament to form that so strait an union; for you know that the creature is much better in you, than her self, that she has from you all her strength and power; that of her self she is nothing but misery and weakness; that without you she loses her self like to à drop of water, which being left alone in the air dries up in à moment, but being cast into the sea and united to its principle, is always conserv'd. Draw  
me



me then from my self my God, and receive me into you, because in you I find life, and in me death. I become strong in you, and wast away in my self: being in you I acquire à stable and fixt state, and of my self I am but vanity and corruption. Leave me not then O Good J E S U S ! leave me not Lord! but tarry with me, because the day is far spent, and the night approaches: and since I have been so happy as to lodge you to day in my house, where I can treat with you alone of my souls concerns, I will not lose so favourable an occasion, nor let you escape me, till you have given me your benediction: change my old name and give me à new one, that is to say, à new being, and à new sort of life.

Make me lame of one leg like Jacob, and let the other remain sound and vigorous; that is, let the love of the world grow daily weaker in me, and yours remain entire, and strong as long as I live, to the end that having extinguish'd in me all other loves, and all earthly desires, I may love you only, O my Saviour! desire you only, think of you only, and dwell with you alone: let me not live but for you; may all my thoughts and cares regard you? may I have my sole recourse to you in all my labours, and neither expect, nor receive any succour but from you? who livest and reignest fro ever and ever. Amen.

*A Prayer to adore the most Blessed  
Sacrament, and to repair the inju-  
ries our Lord there receives.*

**O** My JESUS, my God, and my Saviour,  
true God, and true man most worthy  
victim of the most High, Living bread,  
and source of eternal life! I adore you with  
all my heart in this Divine Sacrament, with  
design to repair all the irreverences, profana-  
tions, and impieties which have been com-  
mitted against you in this dreadful Mystery. I  
prostrate my self before your Divine Majesty,  
there to adore you in the name of all those  
who have never paid you any duty, and who  
perhaps will be so unhappy as never to render  
you any; as Hereticks, Atheists, Blasphemers,  
Magicians, Jews, Idolaters, and all Unbelie-  
vers. I wish my God, I could give you as  
much glory, as they would altogether pay  
you; if they faithfully render'd you their res-  
pects, and acknowledgments; and I wish I  
could collect in my faith, in my love, and in  
the Sacrifice of my heart, all the honour,  
love, and glory, they might have been capa-  
ble of rendering you in the extent of all ages,  
were they converted: which inestimable  
grace I implore of you for them.

I even most ardently desire to give you as  
many blessings and praises, as the damn'd  
will

will discharge injuries against you in all the length of their torments; and to sanctifie this adoration, and make it more agreeable to you, I unite it, O my Saviour! to all those of your Universal Church in heaven and earth.

Regard the sentiments of my heart, rather than the words of my mouth, for I mean all that your Holy spirit inspires your Blessed Mother, and your Saints with, to honour you, and all that you say your self to your Eternal Father, in this glorious and August Sacrament, where you are his perpetual Holocaust, and in the divine bosom, where he engenders you from all eternity, and where you praise him infinitely.

*On Sundays and Holy-days when you don't communicate, being come to the Quire make your adoration, as page 10. then say the morning Prayers, and after that bestow at least a quarter of an our in meditation, in which you may use this method.*

**H**AVING read it ouer night to see what virtue you may most want, of those, that the subject of your Meditation directs to, chuse it for the subject of your Prayer: and give due time in fully recollecting your self in the presence of God, by the consideration of his presence, Majesty, power, greatness, your dependance on him, his goodness &c.

And

And always by way of second prelude, beg of him the knowledge, esteem, love, and gift of that virtue, which you have taken for the subject of your Prayer. Then if you feel any particular motion from God, or affection in your heart, freely take as much time as you can, or all, in entertaining it. When you do not, let the four points of your Meditation ever be.

1. All the motives that can raise esteem or desire, of that virtue.

2. What one in your circumstances, that were resolv'd to practise and obtain that virtue, would do.

3. Whether you do so, and take à view of all your faults against it, with à sence of contrition.

4. What you will do hereafter, of all the purposes relating to that virtue. Lastly spend the rest of the time in earnest Prayer, or petitions, concerning it.

*Three reflection to be made  
after Prayer.*

1. **W**ith what respect and reverence do you adore God: by à lively act of faith, follow'd by an entire oblation and Sacrifice of your self?

2. What attract do's your Prayer incline you to, as humility, patience, penance, confidence,



fidence, love, &c? What have been your affections? Or have you been in aridity, dullness, distractions? And how have you comforted your self in them? With what humility, patience &c.

3. Do you conclude with due thanksgiving? what colloquies, and resolutions of serving God more perfectly?

Chuse some aspiration drawn from the subject of your Meditation; which may the rest of the day, from time to time petition Gods mercy to obtain the virtue, or overcome the vice, as your present necessity requires.

*At the Elevation of the Host.*

**M**ost Adorable Body! I adore thee with all the powers of my soul. Lord, who hast given thy self entire to us; grant we may become entirely thine.

The same Eternal word who brought all things at first out of nothing, he that said, *let there be light*, and there was light: *let the earth bring forth its fruits*, and it was so; the same Eternal word now says, this is my Body; and speaks it from the highest heavens, at this very moment, by the voice of his servant.

*At the Elevation of the Chalice.*

**M**ost Adorable Blood, that washest away all our sins! I adore thee: happy we if we can return our life and blood for thine.

*Then*

*Then considering the thoughts that J E S U S C H R I S T may have of us, and those he has for us; that is to say, the disposition of his heart, his desires, his designs, &c penetrated with à true sense of gratitude, and tenderness, you may produce the following act.*

**B**E pleas'd, O Eternal Father! that I offer you the Sacred heart of JESUS CHRIST, your beloved Son, as he offers himself à Sacrifice to you; receive for me all the desires, sentiments, affections, motions, and acts of this Sacred heart: they are all mine, since 'tis for me he immolates himself; they are mine, since I intend to have no other from henceforward, but his: receive them in satisfaction for all my sins, and in thanksgiving for all your benefits; receive them, to grant me by their merit all necessary graces, especially the last and final grace; receive them in fine as so many acts of love, adoration, and praise which I offer your Divine Majesty, since it is by him only, that you are worthily lov'd, honour'd and glorifi'd: *quoniam per ipsum, & cum ipso, & in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor & gloria.*

*Then you may say the hours of our Ladies office, or if you do't say it, the morning Prayers in your manuel according to the day of the week, or any other*

*other vocal Prayers, as your beads &c. but remark that the times, when you may sit down in a singing Mass are, in time of the Epistle; after the Priest has said the Gloria in excelsis, and Credo; whilst the Quire is singing them, and after the Communion till the post-Communion. In reading masses, if you cannot kneel up all the time as the dignity of the mystery requires, you may sit in time of the Epistle; from the Creed till the Preface; and after the Communion of the Priest, till the Post-Communion.*

1. **T**He best method of hearing Mass, is to be present at it in the spirit of the Church, which is the same with that of Christ, in offering his sacrifice upon Mount Calvary; of which that of the Altar, is a memory, and the very same victim.

2. Our Blessed Lords spirit was that of an entire sacrifice; there being four sort of Sacrifices 1. Of Holocaust, only to adore, worship, and praise the Soverain Greatness, and Goodness, of God. 2. of thanksgiving, for the continual favours and graces we receive. 3. Impetratory, to crave and obtain such graces and gifts as we stand in need of. 4. Propitiatory, to obtain forgiveness of sins: our Blessed Lord comprehended all these four sorts of sacrifices in his.

3. Our dependance on God lasting every moment; we should every moment adore and glorific

glorifie him. He bestowing continually new graces and favours upon us, we ought likewise every moment to offer up à Sacrifice of Thanksgiving to him. Our wants being continual; Each moment also would require an Impetratory Sacrifice. In fine our offences being every moment with an uncertainty whether any past ones be remitted; each moment of our life would also require from us à propitiatory Sacrifice. Any one of these duties is impossible to us, much more all: in this therefore consists the admirable blessing of the Holy Mass, that Christ our Lord by it, fulfills for us all our obligations to his Eternal Father, in an infinitely perfect manner; infinitely beyond all, that all Saints and Angels could do during all eternity, towards complying with only any one of these duties: and therein lyes our most precious treasure.

4. *Christ then offering for us those four sacrifices in each Mass; our duty is to offer them with him. Therefore at the second Mass on Sundays and Holydays use this method.*

From the beginning to the offertory, looking on it as à Propitiatory Sacrifice for our sins, offer it as such; and joyn with it all the acts of confessing your sins to God, Contrition, Humiliation, and petition of forgiveness, which your devotion can suggest.

From the Offertory to *Sanctus*, looking  
on



on it as à Thanksgiving Sacrifice, offer it as such; joyn to it all memory of receiv'd favours, with most fervent thanks, and return of Good purposes, as à grateful acknowledgment.

From *Sanctus* to the *Pater noster*, looking on it as à Holocaust to glorifie and praise Gods Soverain greatness, and Goodness, offer it as such; especially at the elevation, joyn your praises and adorations of the divine attributes, together with the adorations of all the Angels and Saints in heaven.

From the *Pater noster* to *Agnus Dei*, offer it as Impetratory; begging with à lively faith, all you feel want off, not forgetting your neighbours, nor the necessities of the holy Catholick Church.

Then Spiritual Communion: and in the time of S. John's Gospel, give grateful thanks to our Lord, for so mercitully fulfilling all your duties and obligations.

*In time of the hours, if you don't go to catechise, you may read some good book.*

*At Vespers as before page 24.*

*At Salve, first with à profound reverence make this Act of adoration.*

**O** JESUS, my Lord and God! whom I believe to be truly and really present in the most Blessed Sacrament of the Altar: receive

ceive this act of à most profound Adoration, to supply for the desire I should have of continually adoring you there ; and in thanksgiving for the sentiments of love, that your Sacred heart has for me: I offer you all the Acts of Adoration, Resignation, Patience, and Love, that your Sacred heart maide during your mortal life, and that it still makes, and will eternally make in heaven; to the end to adore you, love and praise you, as much as is possible for me by that Sacred heart, during the whole course of my life.

O my Saviour ! open that divine heart unto me, and it shall from henceforward be the place of refuge, and of my rest.

### *Act of Love.*

I Have nothing, O my amiable Saviour, and my God ! I have nothing that can please you ; I can do nothing, nay, I am nothing ; but I have à heart, and that suffices me. I may be depriv'd of health, honour, and life it self, but I cannot lose my heart : I have à heart, and with this heart I can love you, O my Adorable Jesus ! and with this heart I will love you, O my God ! I will love you and will always love you here, that I may for ever love you hereafter.

*Act*



*Act of Contrition.*

**O** My Saviour, and my God! whose heart wounded with love and grief, had such regret for all the sins of the world: why can I not resent the same grief that mine has caus'd you? supply I beseech you, by the contrition you had for them, what is wanting in mine: Imprint in my heart à horror, and fear of the lightest offences: change and reform this unhappy heart by the mode lot yours, infinitely pure, Soverainly Holy, and ever enflam'd with the love of your heavenly Father, for I protest that for the future I will only love what it loves, as I detest all that is displeasing to it. Amen.

*A Prayer that St. Gertrude recited  
daily in honour of the Sacred  
heart of J E S U S.*

**I** Salute you O Sacred heart of J E S U S, lively and enlivening source of eternal life, infinit treasure of the Divinity, burning furnace of divine love; you are my rest and sanctuary: O my amiable Saviour! enflame my heart with the ardent love which burns yours; pour into my heart the graces which yours is the source of; and grant that it may be so united to yours, that your will may be mine,

mine, and that mine may be eternally conformable to yours; since I desire that for the future your Holy will may be the rule of all my desires and actions. Amen.

*Act of love.*

**G**IVE me leave to address my self to you,  
O divine and adorable heart of JESUS my  
Saviour, Abyss of love and mercy; and per-  
mit me to ask you, seiz'd with astonishment  
at the sight of your Goodness, and my ingra-  
titudes; why O my God, have you invented  
this new way of immolating your self for me  
in the divine Eucharist? Do you dear Lord,  
so little account your having once offer'd your  
self to torments, and death? Must I, now you  
are glorious and immortal, continually see you  
expos'd to opprobries in this your Sacrament  
of love, where you are so often despis'd; in-  
sulted, and trod under foot, even by those  
who ought to love you most ardently? And  
must I see my self in the number of these  
miserable ungrateful creatures, and not die  
with grief and confusion? Ha my God!  
Pierce my heart with the dart of your love,  
and put an end to my ingratitude. Remem-  
ber Lord that your adorable heart, bearing  
the weight of my sins in the Garden of  
Olives, and upon the Cross, was afflicted  
thereat.



thereat; and griev'd at the sight of my miseries; permit not your grief and dolour, your precious blood, tears, and sweat, to be unprofitable to me. Efficaciously touch my heart, O my Saviour, howeuer ungrateful and unworthy I am of your love, you cease not to love me, you lov'd me when I made no return, nay even when I would not have you love me; but now since by your grace I have chang'd my mind grant this my humble request: I give you my heart dear Lord, and beg you to place me in yours, make this the moment of my conversion, let me begin to love you, and never cease to do so, let me be wholly consecrated to your love as à perpetual slave, let me die to my self, that I may have no more life nor motion but for you, and by you. Amen.

*An honorable Amends to the Sacred  
heart of JESUS.*

**O** Most Adorable heart of my Divine Redeemer whom an infinit love has hid under the Eucharistical species, there to be our souls food, counsell, sanctuary, consolation, and all things else, penetrated as I am with grief to think of the blindness of Infidels, and obtinacy of Hereticks who will not acknowledge you in this Sacrament of love,  
of

of the impiety and sacrilegges of so many bad Catholicks who receive you in an ill state and dishonour you so many ways, of the negligence of so many remiss souls who come to you without preparation, without devotion, without hardly any reflection, insin of the faults that I continually commit against this Divine Sacrament, I detest all these excesses with my whole heart and desire to make you an honorable Amends.

Pardon us O infinit source of love, and to make us more worthy of pardon, change our hearts entirely. Grant that we may never approach you in an ill state, for human ends, or for custom sake, nor ever, through negligence keep from you, but always come to you with a pure conscience, a lively faith, a right intention, an ardent charity, and a profound humility: grant us also O God of goodness! The happyness to receive you worthily at our death, that we may live of you, and with you in a happy eternity.. Amen.

*Consecration of ones self to the  
heart of JESUS.*

O Most amiable heart of my Divine Redeemer, I N. N. considering your infinit love for all men, and for me in particular, in view of the oppressing grief and other pains  
F. 2. you

you have endur'd for my sins, in view of the most Precious Blood you have been pleas'd to shed for my redemption, in view of the excessive love you have shew'd us in the institution of the most Blessed Sacrament, and in view of the infinit perfections, which makes you so amiable O heart of à God Man! I this day consecrate my self unto you without reserve, for all the rest of my life.

I consecrate to you my body, my soul, my thoughts, my desires, my words, my actions, and my sufferings, desiring thereby to contribute to your greater glory. In particular I consecrate to you my heart with all its motions, desiring it may love you only, rejoice in you only, and not breath but for you alone, and however unworthy the offering be, you cannot refuse it since you have ask'd it.

Receive it then O Divine Heart of JESUS, purifie it, sanctifie it, enflame it with your most pure love, so that it may not act but by the motion of that love, nor suffer but for your love, grieve only that it loves you so little, have its only Joy in loving you much, desire nothing but the continual encrease of that love, nor fear nothing but to let that Holy love go out or relent; in à word, make my heart like to you, that by you, with you, and like you, it may eternally love the Father, the Son, and the Holy Ghost. Amen

*A Prayer to obtain the conversion  
of hearts.*

**O** Divine heart of JESUS, which has an aversion for all iniquity, and ardently desires the conversion of all sinners, sanctifie the hearts of all Mankind, give humility to all proud hearts; a love of poverty, and tenderness for the poor, to all avaritious hearts; a horror of sensual pleasures, and the love of purity, to all impure hearts; a facility in pardoning, and the love of enemies, to all revengeful hearts; make all hearts Holy as you are Holy; that they may be all pleasing to the Eternal Father, and worthy temples of the Holy Ghost. Amen.

*You may also in time of Salve most profitably employ your time as follows.*

**A**fter having saluted our Lord in this mystery with all possible respect, unite yourself unto him, and to all his divine operations in the Holy Eucharist: where he continually adores, praises, and loves his Eternal Father in the name of all men, and in the most perfect manner that can be imagin'd; that is to say in a state of victim. Meditate and endeavour to conceive his recollection, his solitude, his hidden life, that admirable stripping



stripping himself of all, his obedience to the word of any Priest, his humility, and his other virtues, according to the model he gives thereof in this Eucharistical state. Excite yourself to imitate them, and purpose to do it in occasions. But above all consider attentively the admirable dispositions of his heart in our favour, and all the sublime virtues it is the source of, the immense love he has for his Eternal Father, his ardent charity for all men, and eagerness for their salvation. Endeavour to discover in this Divine Heart, all those Abysses it contains, of humiliation, abaisement, poverty, suffrance &c. Consider what are the sentiments of his Holy soul at the sight of mens ingratitude, who treat him with such indifference : excite your self to produce acts proper to repair as much as may be, all those indignities by sentiments of gratitude, and principally by an ardent love for JESUS-CHRIST.

Offer the Eternal Father his only Son JESUS-CHRIST, as the only victime worthy of him, by which alone you can pay due homage to his Sovereign Majesty, acknowledge his benefits, satisfy his justice, and oblige his mercy to succour you, say to him with the Royal Prophet : *Respice in faciem Christi tui* look on the face of thy Christ. 'Tis true my God that I deserve to be treated as a rebellious servant, but Eternal Father ! Look on this dear Son perfectly obedient, who at this moment

offers you himself on this Altar, the profound abasements he is in, for the pardon of my infidelities and disobedience: *Respice in faciem Christi tui*, on whichever side your justice takes me, I will presently offer this belov'd Son to disarm it: tho' I should a hundred times see your anger ready to break out upon me, as many times would I repeat the same thing *respice in faciem Christi tui*. I deserve nothing but I offer you a victime who merits all; and if he has not fully satisfi'd you, I ever consent to your refusing me both the pardon of my sins, and new graces: but you can deny me nothing I ask in virtue of the merits of JESUS-CHRIST, in virtue of his sufferings and death, the reward of which is ours, since he has made it over to us, grant me then in virtue of those Sacred sufferings and precious death.

*Here make your petitions and then go on.*

I Ask a great deal, O Eternal Father, but I offer you the Body, the Blood, and the Life of your belov'd Son Sacrific'd on this Altar, as full payment for all I ask, what can I desire so great, that comes not far short of what I offer you for it?

Offer your self to God by the hands of JESUS-CHRIST, and Sacrifice to him your life, your employments, your inclinations,  
your

your passions, and in particular some act of virtue that you purpose to do, or some mortification that you resolve to practice, and that for the same ends for which our Lord immolates himself in the most Blessed Sacrament.

Offer your self to JESUS to be straitly united to him, begging him to let you enter into his spirit and sentiments, nay even into his very heart, never more to go out of it; then look on JESUS CHRIST as your head, and consider your self as his member, or else as ally'd to him. as his sister to whom he has yeilded all his merits, and bequeath'd the rewards that his Father owes him for his labours and death. 'Tis in this quality, as ally'd to, or as members of the Eternal Word, that we dare confidently appear before Almighty God, treat as one may say, familiarly with him, and in some sort oblige him to give us a favourable audience, because of the alliance and union we have with his Son, and particularly through the infinit price, and dignity of the victim we offer him in the most Blessed Sacrament.

Conclude with a spiritual Communion accompanied with a perfect consecration of all your affections, and desires to the Sacred heart of JESUS.



*Or else you may may use this manner  
of Prayer.*

**A**FTER having made an act of faith and Ador'd JESUS-CHRIST in the Blessed Sacrament. Excite your self to love him tenderly, and beg him to enflame you daily more and more with his love. Then endeavour to enter into your self and to find out the state of your soul, simply discovering to your Saviour your faults, passions, weaknesses, infirmities, and the very bottom of all your miseries. Submit your self entirely to his Holy will, and equally bless him, for the chastisement of his Justice, and for the favours you receive from his mercy, Humble your self before his Sovereign Majesty, make to him a sincere confession of your infidelities and sins: beg his pardon for them, and purpose to do better for the future.

Then enter as one may say, into the Adorable heart of JESUS-CHRIST, consider what are his sentiments, how he contemns what the world esteems; what notions he has of those vain honours, of those seeming goods, of those fading pleasures, mixt with so much bitterness. At the same time consider what account he makes of that, which is disagreeable to most people, how precious in his sight is a poor obscure life full of humiliation. Judge then



then which must be in the right, either, we, who so passionately esteem and love all that JESUS despises, or JESUS himself who so forcibly slights, and so expressly condemns what we so eagerly seek for.

*This is a very profitable manner of Prayer fit to disabuse the mind and inspire it with that true wisdom which we admire in the Saints.*

*Receive the Blessing with all possible respect and devotion. And before you leave the Quire adoring the Blessed Sacrament Say.*

Dear Lord I leave my heart in that Sacred Tabernacle, and at your feet, there let me live to love you, and die rather than offend you.

*Instructions in order to visiting the most Blessed Sacrament.*

**W**Hen we go to visit our Lord in the most Blessed Sacrament, we may behave our selves as a person of quality would do when he goes to court, to visit his Prince: he may go.

First to have the honour to see him, whence proceeds divers most excellent manners of Prayers and acts, as admiration, esteem, praise, benediction, glorification, love, joy, considering the infinit love our Lord expresses to  
us

us in the most Blessed Sacrament, the extream desire he has to be with us, his meekness and goodness. His marvellous care and more than Paternal Providence over us, his liberality, his power, his wisdom, and his other perfections, which he discovers so resplendantly in this Divine Mystery. Remark the heroick examples of Humility, Obedience, Patience, and other Virtues, which he gives us therein, upon which we may make divers affectiōns of the will, according to the nature of those perfections, and draw from those examples efficacious conclusions for the regulating of our lives.

Secondly to render homage to his Majesty, which we may do to the infinit Majesty of this God Man, and that as to our Sovereign Lord, our natural Prince, our true God, our Creator, our Conservor, and our All: believing, acknowledging and owning him for such. And from this follows two most noble Manners of Prayer: first by way of interiour and exteriour Adoration; the second by way of Offer, offering all to him, as all is his and comes from him.

Thirdly to thank him for his graces and benefits, Innumerable are those we have receiv'd both spiritual and corporal; but we ought never to omit returning him our most grateful thanks, for that he has been pleas'd  
for

for the love of us, to reduce himself to such à state in the Blessed Sacrament; for all the wonders he works therein, and for all the Blessings, he thereby bestows upon us.

Fourthly, to expose his necessities, Let us humbly and filially represent ours unto him, and beg à remedy. Ha! if we knew how to make à right use of the treasure we have in the Blessed Sacrament, we should not be so miserable as we are.

Fifthly, we may visit our Lord to enjoy his divine presence in repose and union of spirit, staying and reposing in him as in our center. And also to practice the exercise of love, producing all sorts of acts thereof; which must necessarily be most ardent, being animated with the presence of their object.

Sixthly, we may go to our Lord like Nicodemus to have our doubts clear'd; Like Magdalena to beg pardon for our sins; Like the Centurion to obtain the cure of à sick servant; Like the Leper to be cleans'd of our sinful leprosy; Like the Deaf and Dumb to get speech and hearing; Like the Prince of the Synagogue, who begg'd him to restore life to his only daughter just dead.

Seventhly, we may go to our Lord in the same spirit, that the poor goes to à liberal rich man; the hungry to à magnificent banquet; the thirsty to à clear fountain; the disci-  
 ciple

ciple to his master; the friend to his dear friend; the afflicted to his comfort; and the cold person to a Good fire.

But as you have not now the liberty to go to the Blessed Sacrament when ever you please, and may hereafter be in a country where you cannot do it, you may at least go thither in spirit and desire: imitating therein the Holy Prophet Daniel; who three times a day opening his chamber window which look'd towards Jerusalem, kneel'd down, and entering in spirit into the Holy Temple, ador'd God as he us'd to do, when he assisted there in person at the Sacrifices.

Nothing can be oppos'd against so easie a practise of piety, since only your mind and heart need be employ'd in these sort of visits, and your exteriour occupations need not be long interrupted, since one moment is sufficient; neither need you fear being observ'd, since your visit will pass in the secret of your heart. You will offer to God the Sacrifice of praise according to the advice of the Psalmist, but your heart will serve for an Altar in these occasions: nevertheless it may be said for your comfort, that you will not gain less, nor will JESUS hold himself less honour'd thereby, when you cannot visit him other-ways.

When then you may not, or cannot go  
before



before the most Blessed Sacrament; to visit the Son of God, go in desire; and turning to the side where you know he reposes, say the same things, that you would say at the foot of his Altars; and you will merit as much, and will not please him less, than if in effect you were there to adore him.

*Prayers, and Acts of Devotion proper for the hour of Adoration before the most Blessed Sacrament.*

**A**LL Associates of this devotion ought to Communicate on the day, where in their hour of adoration falls, and besides the assign'd hour, they should be careful to spend well and devoutly the three days of shrovetide, bestowing at least an hour ( either all together or at several times ) before the Blessed Sacrament: as also on the feast of the Blessed Sacrament, with all the days of the Octave, and one of the two sundays following, and when it is expos'd. Each also should be careful often to make these fallowing aspirations, at least on the Eve and day of their hour.

O Good JESUS! hear I beseech you the Prayers that are offer'd for me, and grant me à happy death.

Prais'd be for ever the most Blessed Sacrament of the Altar.

JESUS be fore ever ador'd, bless'd, and lov'd in the most Blessed Sacrament of the Altar.

*The*

*The Preparatory Prayer*

**C**ome O Holy Ghost! replenish my heart with thy grace, and enkindle in it the Sacred fire of thy love; that I may render to JESUS in the most Blessed Eucharist an honour, that may be pleasing and acceptable to his Divine Majesty, in imitation of those Blessed Spirits, who incessantly adore you in heaven. Grant that I may make à reparation according to my power for all the injuries you daily receive from Infidells, Hereticks, and bad Catholicks. Infuse your seven gifts into my soul to purifie every thought of my mind, and affection of my heart, that I may think on nothing but JESUS immolated on our Altars for the love of us poor miserable sinners. Grant I may not be diverted by any voluntary or involuntary distraction during this my time of Prayer, and adoration all which I detest and disavow; beseeching you O Queen of heaven, and Blessed Saints of God, to obtain for me à participation of that fervour and devotion, where with you ador'd this amiable Mysterie, that in union of your Holy dispositions, I may adore my Saviour in this Sacrament, in the most perfect manner I am capable off, that so my Adoration may be acceptable to his Divine Majesty, to the glory of his Name, and profit of the whole Church.

Blessed

Blessed Angels and happy Saints of Paradise, I most humbly beg you to praise, bless, glorify, adore and give thanks, to my Sovereign Lord, and Saviour JESUS, in my behalf, give him I beseech you, all that honour I am oblig'd to render his Divine Majesty, and I with my whole heart and affections, humbly unite and Joyn my intention to all the Love, Adoration, and Glory you shall ever give to this Sacred and Adorable Sacrament, even to the end of ages, and the long extent of a whole eternity.

Prais'd be for ever the most Blessed Sacrament.

May JESUS be for ever ador'd in the most Blessed Sacrament.

*Then if you cannot meditate, you may make use of the Prayers and devotions mark'd for Salve, page 78. if you can meditate, here follows a very proper meditation.*

## M E D I T A T I O N

### I. P O I N T.

**C**onsider first, what must have been the sentiments of the heart of JESUS foreseeing the number of injuries, and outrages he was to endure in the most Blessed Sacrament from the malice of hereticks even to the end of ages. There is nothing more sensible

to à generous heart than ingratitude, especially when it is attended with the utmost contempt: But the blackest ingratitude of all, is that, by which benefits are not only unrequited, but even deny'd to have been receiv'd, thereby to have all liberty to misuse the benefactor without seeming to act like the ungrateful. JESUS then distinctly knew that at certain times there would be great numbers of Christians, who would unmercifully renew upon his Sacred Body in the Adorable Eucharist, all the outrages that the malice of devils could becapable off, and who, that they might have all freedom to exercise their fury and rage upon him, would push their malice to such an excess, as to deny the real presence in the Blessed Sacrament.

Who would ever have thought men capable of so black à malice: or who can ever imagin à more afflicting contempt, than to see the most resplendent mark of the most excessive love; made use off, to injure the lover most excessively? JESUS foresaw all that has happen'd in these latter times. He saw his Temples prophan'd, his Altars demolish'd, his Priests butcher'd, and his Adorable Body dragg'd upon the ground, trod under foot, and become an object of scorn and insolence to the most profligate wretches, and of hor- rour and execration to the ungodly.

G.

What



What must have been the sentiments of the tender and generous heart of J E S U S, at this sight? Ha Dear Lord! must you then work so great à miracle to furnish men with à means to use you so unworthily? Must you thro' an excess of love remain with them to the end of ages, that you may be as long the object of their contempt and rage? Sure such à sight is sufficient to make à heart wither away with sadness and grief. Is it you then O King of glory, that I see in so many places loaded with opprobries and ignominies? Is it you O God of Majesty, before whom the Seraphins sink down with respect, that I see so insolently treated by poor miserable worms? Infine is it you, O Object of the Eternal fathers delights, who are become an object of horror and execration to your creatures, your slaves, nay your own children, and all because you have lov'd them to much?

Lord, could one have ever imagin'd an excess of malice in men answerable to the excess of your Goodness; an excess of ingratitude correspondent as one may say, to the excess of love with which you have lov'd us?

But my amiable Saviour! shall I not even exceed this excess of ingratitude, if considering the sentiments you must needs have had at the sight of these cruel ingritudes, I am my self insensible of your pain?

"Tis

'Tis here Lord, that you seem to me like what your Prophet has painted you: *novissimum virorum, virum dolorum*, the hereticks have treated you as the last, and most despis'd of men, nay they have fulfill'd the Prophecy which declar'd you should be satiated with opprobries. But, my God, shall those hereticks, those unnatural children, those ungodly wretches, be never satisfied with using you so insolently, nor shall I never be touch'd at the sight of your ill usage?

This fatal image, this dismal view, cast you into a bloody sweat: grand it may at least move me to tears, and if my heart cannot feel the same grief which oppress'd yours, let the shame of being so insensible of your pains, supply in some sort for my insensibility.

## S E C O N D P O I N T.

Consider secondly, it was an object no less sad and afflicting for our Saviour, to see the ingratitude of most of the faithful themselves, who would be so cold, indifferent and even forgetful of him. This amiable Jesus then saw the small esteem, nay the apparent contempt they would have of the greatest proof of his most ardent love. He saw that what ever he had done to be belov'd by, and to be continually with the faithful, in instituting the Adorable Eucharist, they would

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not be engag'd to love him, nor even hinder'd from forgetting him, neither by those excesses of love, his benefits, nor by his very presence.

He represented to himself those Churches where he resides for the most part without adorers; and the disrespect and immodest comportment of his people when they were in his presence. He distinctly saw all those many Catholicks who losing whole hours in vain amusements, or unprofitable visits, who spending most part of their time in idleness, can never find leisure, or to say better, are hardly ever in the humour to pass à quarter of an hour at the feet of his Altars, insine they cannot resolve to visit him, and scarce adore him ouce à week after their cold manner. He knew how many others would visit him without devotion, and how many irreverences they would commit in those visits, and insine, how few would strive to make their court unto him. This amiable Saviour clearly perceiv'd that most would no more mind him. than if he were not upon earth, or than if being upon earth, he were not what he is in heaven.

The ill usage, hard-heartedness, and contempts of the Jews, gentils, and hereticks, were à most sensible sight unto him, but insine they are his declar'd enemies, and what better can be expected from an enemy? But

to have those who own and acknowledge his benefits; that little flock which makes profession of being faithful to him, nay even his own children, to have them I say, be unsensible of his benefits; and unmov'd at the grief such sights cause him; nay even slight him themselves in their turns, must have been to this dear Saviour an affliction above human comprehension. Ha! How well might this Divine Jesus say, if the Pagans, the Turks, the ungodly by profession, had utter'd injuries against me, I had suffer'd them without complaint. *Si inimicus meus maledixisset mihi sustinuissem utique.* But that Christians, that Catholics, whose Redeemer I have not only been, but whose food I daily am, nay that my own children should treat me with such indifference and contempt! *Tu verò homo unanimis qui simul mecum dulces capiebas cibos!*

At this view, at this dismal thought what were the sentiments of the heart of Jesus? That is to say, of the most generous, the most tender heart that ever was, a heart passionate for the hearts of men, which he found cold, hard, and resisting.

*Super omnes inimicos meos,* says he by his Prophet, *Factus sum opprobrium* It had not been much to have been the May-game and fable of my enemies, if at least in the midst of those opprobries, I had found many servants

wants and faithful friends, but alas! 'Tis quite the contrary.

*Qui videbant me foras fugerunt à me.* They have no sooner seen me disguis'd by love under the weak appearances of bread, that I might have the pleasure of being with men, but they kept still à greater distance from me: They forsook me and forgot me, as à person who had no place in their heart. *Oblivioni datus sum tamquam mortuus à corde.*

Ha Dear Lord! I think of all this, and at the same time reflect that it is à God, who freely accepts and suffers these opprobries, and torments for me, without dying with grief or love?

If à man, if à slave, had endur'd the hundredth part of what Jesus has endur'd, and do's daily endure upon our Altars for the love of us, we could not forbear loving him, having à gratitude for him, and giving him at least some marks of compassion: must then Jesus crucify'd and dying for us, Jesus daily forgotten, despis'd, misus'd for the love of us in the Adorable Eucharist, be the only person whose pains and love we are insensible of, and whom alone we requite with coldness and ingratitude? What hardness? What insensibility? Is the heart of man capable of such an excess.

Alas Lord! it is but too capable of it, and will

will but too much make it apparent, if the same love that obliges you to expose your self to so many indignities and outrages for ungrateful man, do's not also oblige you to soften the hardness, and warm the coldness of his heart, to render it sensible of your outrages, and susceptible of your love. For alas! All the wonders you have work'd, and torments you have sufferd, will but serve to harden me, and render me more criminal; if I am neither mov'd at them, grateful for them, nor love you the better.

But my God, as I hope you will not refuse me your grace, I from this moment make strong resolutions of giving you for the future most certain proofs of my love and just acknowledgment, I have indeed been insensible of your benefits, and sufferings; and behav'd my self with indifference towards you, notwithstanding my knowledge of your continual presence with us. Therefore have I great reason, my amiable Saviour, to mistrust my fair resolutions and promises having been till now so inconstant and unfaithful in your service. But methinks your mercy inspires me now with more courage, and gives me hopes that I shall for the future be more constant, and faithful to the promise I make you, of endeavouring by my respect in your presence, my frequent visits, and my assiduous making court



court to you, to testify my sincere devotion to your Sacred heart, and the ardent desire I have of doing what possibly I can in the remainder of my days, to repair by my love, my respect, and by all sorts of homages, all the contempts and outrages you have suffer'd in the Adorable Eucharist; as well as the forgetfulness and strange indifference that most have for your adorable person, in the most Blessed Sacrament of the Altar.

*Prayers which should never be omitted  
in the hour of Adoration.*

*First for such as are in the state of grace.*

**M**Y God, I conjure you by your infinite mercy, to pity my miseries, restore me that Justice and sanctity which I lost by sinning, and hear from your Holy Sanctuary the petitions I offer for all associates of this perpetual Adoration who happily are in the state of grace: I beseech you by the merits of your Precious Blood, grant them the grace of a happy perseverance, and increase of your love till the end of their lives, for which effect accept of those prayers in union of all the Holy dispositions which the Saints have had in reciting them.

*Pater, Ave, Gloria Patri.*

*Secondly*

*Secondly for all such as are in mortal sin.*

**M**ost Dear Redeemer, I humbly beseech you, look favourably upon all associates of this perpetual Adoration, especially on all those who are in mortal sin; I conjure you by the blood you shed for them on the cross, and love you have had for them from all eternity: grant them remission of all their sins, and the true spirit of penance, that they may be converted to you by a sincere amendment of there lives, loving and serving you to the end, and so eternally sing your mercies in the company of Saints and Angels; for which effect I humbly offer these petitions, in union of all the intentions and dispositions of Holy souls.

*Pater, Ave, Gloria Patri.*

*Thirdly for all those who are in death's agony.*

**O** Dear Saviour Jesus, I humbly implore your mercy for all associates, of this perpetual Adoration, that are now in their last conflicts, and death's agony: deny them not your powerful grace, make them triumphant over their enemies, grant them perseverance in the Catholick Faith, and belief of your  
divine

divine Misteries, with à Holy fear and love, and all dispositions necessary to die the death of the Just, that they may eternally continue their Adoration; for wick intention I offer these prayers, uniting them to the love you had for your Eternal Father, when you taught your disciples to pray in this manner.

*Pater, Ave, Gloria Patri.*

*Fourthly for all the associates in Purgatory.*

**D**EAR Lord, I beseech you have mercy on the souls of the associates of this perpetual Adoration, who are now detain'd in the rigorous flames of Purgatory, grant them eternal rest, let your glorious light shine on them, admit those once members of your mystical Body upon earth, to be now united to the members of your glorious Body in heaven: accept in satisfaction for their sins the infinit merits of your bitter death, and passion, which I offer for them; remember my God you redeem'd them with the price of your dearest blood, which I adore in this Sacrement: and that I may offer some satisfaction for them, accept these Prayers in union of all the love, that is pay'd you in heaven or on earth.

*Pater, Ave, Gloria Patri.*

*Fifthly*

*Fifthly for the necessities of the Church,  
and conversion of infidells.*

**O** God of infinit goodness, receive favourably the humble petitions I address to you in this divine Sacrament, for all the necessities of your Holy Church, that all may have grace to serve you faithfully, each one in their degree and function: convert all infidells to the Christian Catholick Faith: grant that all Hereticks and Scismaticks, laying down their errors may enter into the bosom of the Roman Church: let all the wicked and impious be converted from their bad lives, that all unanimously may honour you in this Sacred Eucharist: O that this admirable Adoration were not only perpetual, but universally and generally practis'd throughout the whole world as it is in heaven: and as you are your self in a continuel Act of Adoration, and love towards your Eternal Father! O Divine JESUS! to obtain the effect of all these things as far as your infinit wisdom knows is to be to your greater honour and glory, I unite my intention to the intentions of all good and virtuous souls in these prayers.

*Pater, Ave, Gloria Patri.*





*An Act of Contrition, and Spiritual  
Communion.*

**O** My Lord JESUS-CHRIST, true God,  
and true Man, my Creator and Redeemer,  
for your own infinit goodness, and because I love you above all things, I am heartily sorry I have offended you, and purpose firmly by the assistance of your grace, never to offend you more, to fly all occasions of evil, humbly to confess my sins, and faithfully to do penance the rest of my life: I confidently hope in your mercy to obtain a full remission of my sins, which I beg by the merits of your death and passion, grant me the grace of an efficacious amendment, and perseverance in your love to my last breath, O my dear Saviour! let me now at least receive you spiritually into my heart, come then my dear JESUS, the love of my soul, come dear Lord, annihilate and destroy all my passions and vicious inclinations: establish in my heart the Empire of your love, inthrone your self there as a Sovereign: replenish my soul with your graces, that I may ever be acceptable in your divine sight, intimately united to all your wills and affections, live you in me, and I in you; and never permit me to be separated from you by any voluntary offence: grant me the grace to serve you faithfully in  
this

this world, that dying the death of the Just, I may bless, praise, and glorifie you with the Saints and Angels for all eternity.

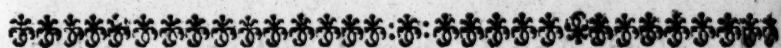
*A Prayer to our Angel Guardian.*

**B**lessed Angel, my dearest and faithful Guardian; you who always see the face of God in the possession of eternal glory, better know than we poor mortals, what respect and veneration my Saviour JESUS merits in this Divine Sacrament: you know my obligations, and have seen the many defects I have committed during the hour of my Adoration. I am a poor pupil committed to your charge and care, act now the part of a true and faithful friend, pay my debts for me, supply my defects, I am unable to acquit my self, you my respondent, answer then for me; and since I cannot always be employ'd in an actual Adoration of my JESUS in the Blessed Sacrament, praise, bless, thank, adore him for me: I unite all my affections to all the praises, benedictions, and thanksgivings, which you Blessed Angel conjointly with all the other heavenly Citizens, render to my God in this Sacred Mystery; and hope your charity, will obtain a blessing for me, all this family, and all our friends and kindred; obtain us also grace in this world to praise, bless, and adore him, who lives for ever and ever, and sing  
to

( 110 )

to him everlastingly together with you  
Sanctus &c.

Prais'd, Ador'd, and Lov'd, be for ever  
the most Blessed Sacrament of the Altar.



## A M A N N E R OF SAYING THE ROSARY,

Proper for the hour of perpetual  
Rosary.

**O**ffer the first five tens for such as are in  
mortal sin, or any necessity either spiritual  
or temporal.

*In the first ten address your self to our Blessed  
Lady as she is daughter of the Eternal Father,  
reflect on her singular priviledge, congratulate  
with her for all the prerogatives of Joy and bliss  
she enjoys under this title, give thanks for the  
favours receiv'd by her means, and at the end of  
the ten add à Gloria Patri, and this aspiration.*

## A S P I R A T I O N.

**O** Sacred Virgin! most dearly belov'd  
daughter of the Eternal Father! em-  
ploy your credit, and powerful intercession  
for all your servants, and associates who un-  
happily

( III )

happily are fallen by sin from the right of filiation, and are become children of satan; mercifully reclaim them I beseech you.

A T T H E I I. T E N.

*Consider our Blessed Lady, as she is Mother of the Eternal Word: make the same reflexions as Before.*

A S P I R A T I O N.

**M**onstra te esse Matrem, shew your self à Mother, especially to poor sinners; obtain them mercy of your Blessed Son, and restoration of grace: by the merits of his bleeding wounds I beg it.

A T T H E I I I. T E N.

*Consider our Lady, as she is Spouse of the Holy Ghost, &c.*

A S P I R A T I O N.

**S**acred Spouse of the Holy Ghost, comfort your desolate servants and associates in their distresses: rouse them from their tepid languors, by the fire of your charity; enflame them in your ardours, O Mother of love!

A T T H E I V. T E N

*Consider*



*Consider our Lady as the Temple of the  
Blessed Trinity, &c.*

## A S P I R A T I O N.

**O** Sacred Temple of the living God! restore this title to your servants, that by sin have lost it: strengthen those that are tempted to forfeit it, and never permit them to become slaves of the devil, by transgressing the laws of God.

## A T T H E V. T E N.

*Consider our Lady as Queen of Angels,  
and Men, &c.*

## A S P I R A T I O N.

**O** Sacred Queen! cast à favourable eye on your poor subjects here on earth, especially those that have devoted themselves to your service in this Rosary; and have compassion I beseech you particularly on those, that are in any affliction spiritual or corporal.

*Offer the second five tens for the Agonizing; and consider five of the chief Virtues most resplendent in our Ladies life; making Acts of love, complaisance, and admiration, and desiring to imitate, as well as admire.*

At

( 113 )

A T T H E I. T E N.

*Reflect on her ardent love.*

A S P I R A T I O N.

O Mother of beautiful love! if ever you imparted any sparks of your divine fire to any of your suppliants, we now humbly beg that favour for all your Agonizing associates; that they may happily die of love, and live eternally to love, and praise Almighty God for ever.

A T T H E I I T E N.

*Consider her profound humility.*

A S P I R A T I O N.

O Sacred Virgin, Mother and Mistress of the humble! succour your Children Agonizing, and ending their course of this mortal pilgrimage; obtain them a profound humility, that they may attain to eternal Salvation.

A T T H E I I I T E N.

*Consider her Virginal purity of Soul and Body.*

A S P I R A T I O N.

O Virgin of Virgins! have compassion on the souls of your Agonizing Servants,  
H: that

( 114 )

that are terrifi'd with the apprehension of  
past offences, wherewith they have unhappi-  
ly defil'd their purity of Body and Mind; ob-  
tain them true contrition and eternal life.

**A T T H E I V. T E N.**

*Consider her firm hope, and Confidence  
in God.*

**A S P I R A T I O N.**

**O** Mother of the desolate! obtain à firm  
hope and confidence in the mercies of  
God, for all the Agonizing of this Confrat-  
ernity; take from them all diffidence, and  
obtain them eternal rest.

**A T T H E V. T E N.**

*Consider her Heroical patience.*

**A S P I R A T I O N.**

**O** Mother of the miserable! comfort your  
afflicted Agonizing Servants; obtain them  
true patience in their sufferings, and à happy  
passage to an eternity of joy.

*Offer the third five Tens for the  
associates in Purgatory.*

**A T T H E F I R S T T E N.**

*Con-*

( 115 )

Consider our Lady as your Mother, and give thanks for all her tender love, and Motherly care of you, &c.

### A S P I R A T I O N.

O Dearest Mother! distill the milk of your mercies on the poor souls suffering in Purgatory; consider them as your children, and let your mercies be to them a heavenly dew to mitigate their flames.

### A T T H E I I. T E N.

Look on the B. Virgin as your Lady and Mistress; give thanks for all favours receiv'd from her under this title; look on your self as her servant and handmaid.

### A S P I R A T I O N.

O Dearest Lady! employ your credit with your Son for your suffering servants in Purgatory, cover and hide their faults under the mantle of your charity.

### A T T H E I I I. T E N.

Look on the Blessed Virgin as your Protectress, give thanks for all favours of Protection.

### A S P I R A T I O N.

O Sacred Virgin! you are our refuge: Cast a favourable eye on your afflicted Clients  
H. 2. in



( 116 )

in Purgatory; appease the Divine Justice in their behalf; present these our small devotions offer'd for them, and render them effectual for their succour.

### A T T H E I V. T E N

*Look on the Blessed Virgin as your Advocatress, give thanks for all favours obtain'd by her intercession,*

### A S P I R A T I O N.

O Sacred Virgin! prove now à powerful Advocatress for the poor souls suffering in Purgatory, obtain them à speedy delivrance

### A T T H E V. T E N.

*Look on the Blessed Virgin as à dear and confident Friend, give thanks for all favours in that nature.*

### A S P I R A T I O N.

O Glorious Virgin! offer these prayers to your Blessed Son, for your Friends, and servants suffering in Purgatory; grant they may be effectual for the delivrance of some of them.

*When you have done your Rosary, if the hour be not yet expir'd, you may devoutly recite our Lady*

*Ladies Litanies, or some other Prayer in her honour; and frequently in the day time, make this short petition, or aspiration to our Lady.*

**O** Sacred Virgin! graciously hear the Prayers which are continually offer'd for me.

*When it thunders you may say.*

† Christus vincit, † Christus regnat,  
† Christus imperat.

**JESUS, MARIA, ANNA, JOSEPH.**

Fortitudo mea Domine, firmamentum meum,  
Deus meus, & liberator meus.

V. Adjuva nos Christe, & libera nos.

R. Propter nomen tuum dulcissimum JESU.

V. Et Verbum Caro factum est.

R. Et habitavit in nobis. Amen.

*A Prayer to obtain the grace of à happy  
choise, as to à state of life.*

**I** Adore O my God, that Divine providence, by which you distribute proper gifts to all, and chuse each to embrace the state, in which you design to operate his salvation. I firmly believe that in your eternal prescience, I am predestinated to embrace à state hitherto known to you alone.

And

And that which disquiets me O God of mercy! is, to reflect that there is no security for me in any state, but in that which you have eternally design'd me, and yet that state is unknown to me.

In this uncertainty O Eternal Wisdom! prostrate before your throny of Majesty, do pour out my heart in your presence. For who can attain to the knowledge of the incomprehensible secrets of Divine Providence? Or who can certainly know what God requires of him? The thoughts of mortall Men are fleeting and uncertain: they can hardly comprehend what passes here on earth, and what they see with their own eyes. Who then can sound the heavenly things? Or who, O great God! can know your designs, unless you give him wisdom, imparting your Holy spirit from the highest heaven?

Speak then my God, for your servant hearts.

Enlighten me with the light of your truth, and thereby conduct me to the state you call me too.

Let me know the way I should walk in, because I keep my soul, elevated to you.

Teach me to do your will, for you are my God: in you I place all my confidence, through JESUS-CHRIST, our Mediator, and your only Son. Amen.

*That*

*That you may even in this life reap the sweet fruits of an Eternal glory, accustom your self to make frequent acts of love, as for example.*

**M**Y God I delight in you; I wish you dear Lord, all the glory you can receive from creatures.

I love you my God, more than all that is not your self.

Dear Lord, let me rather die à thousand times than displease you.

Ah that I could die for the love of you my God!

O God of my heart! you are all love; enflame my heart with the same.

Let me die my Saviour, that I may see you.

I grieve my God to see you so little known, honour'd, and lov'd, and so much offended.

O my Sovereign Lord! may your will be done on earth as it is in heaven.

All this I mean dear Lord, as often as I shall say, my God *I love you with all me heart.*

## **I N A D V E N T.**

*It being the Churches design in the institution of this Holy time, that grateful thanks should be render'd to God for the Incarnation of his Divine Son;*



*Son; purpose never to pass a day without acquitting your self of that duty: and to express your desire of that Desir'd of all nations, make frequently this aspiration.*

**O** JESUS my Saviour and my God! hasten to possess my heart, and never more forsake it.

*Your chief intentions during this Holy time ought to be,*

1. To honour the Eternal Word, and his Holy Humanity.

2. To honour the Blessed Virgin, Mother of the Adorable Word Incarnate.

3. To prepare the ways for the spiritual coming of Jesus into your heart.

Adore then, and serve the Word who is coming to you. Honour the Virgin, and implore her intercession, by whom he is given unto you. And endeavour to sanctifie your self the better to receive that Divine Saviour.

### I N L E N T.

*Considering this Holy time as given you by God to think continually of the Passion, and Death of his Divine Son; let that be the serious subject of your Meditations: and endeavour to render your fasting more meritorious and fruitful, by offering each week for some good end, and pious intention.*

Offer

**O**ffer the first four days to obtain grace to begin, pursue, and finish this Holy time for the glory of God, and your own salvation.

Offer the first week, in thanksgiving for all benefits.

The second, in satisfaction for your sins, and the conversion of sinners.

The third, for all the necessities of the Holy Church, in particular those of the family you live in.

The fourth, for the souls in Purgatory, and consolation of the afflicted.

The fifth, for those you are oblig'd to pray for.

In Holy week redouble your fervour; to do, and suffer as much as your strength, and superiours will permit.

Upon Good Friday, make an honourable Amends to Jesus Crucifi'd; begging pardon for your sins, and offering him your fasts; beseeching him to apply efficaciously the fruits of his passion to your soul.

*Each day of lent being a day of salvation for you, endeavour daily to perform these followings things.*

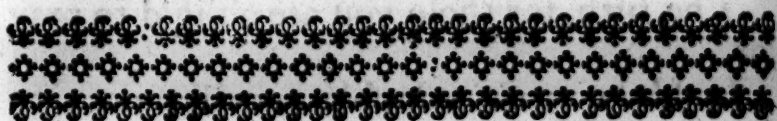
1. Go to mass as to Mount Calvary, there to see, and adore Jesus Crucifi'd, under the vail of the Holy Host.

2. Suffer some little hunger, cold, or the like; uniting your pains to those of Jesus suffering.

3. Be exact in your fast, and abstain from some particular sin, or fault.

4. If you can hear sermons, never fail to do it; and pray for all Preachers, that God would please by their discourses to touch the hearts of their auditors, and always convert some.

5. Adore our Saviours five wounds, saying devoutly at each, à *Pater* and *Ave*, or some other proper Prayer.



*Three days preparation for Holy Communion, very proper to prepare for the first Communion, and à not less profitable preparation for any other, if you have time and devotion.*

**O**Ne of the most important things in à spiritual life, is certainly, the use of the most Blessed Sacrament: for the Sacraments operate, and communicate grace according to the dispositions of the receivers; so that often one shall receive more grace from God and advance farther in the way of virtue by one only Communion, than

than another shall do by fifty. Therefore it is most  
 sovereignly important to those, who would advance  
 in virtue, and acquire perfection, to dispose  
 themselves well for this great Mystery; remembering  
 that it is not sufficient to communicate, but  
 to communicate well.

In order to which, behold here a most excellent  
 manner of preparing to receive that God of  
 Majesty.

## THE FIRST DAY.

*Endeavour to conceive well these  
 three things.*

1. Who it is that comes to your heart.
2. For What end he comes.
3. And what he brings with him: and then  
 draw suitable affections, which makes the  
 preparation.

### FIRST CONSIDERATION.

**W**ho is it that comes? 'Tis our Lord JE-  
 SUS-CHRIST, true God and true Man,  
 our Father, our Brother, the Spouse of our  
 souls, our Protector, our Comforter, our Per-  
 fect Friend, our Physician, our first begin-  
 ning, our last end and beatitude, our Joy and  
 our all.

### SECOND CONSIDERATION.

**F**or what end do's he come? O the end is  
 most admirable! He comes to communi-  
 cate



cate his Divinity to each Man in particular, for he could only do it to one in the Incarnation; this amorous Mystery extends it self to all, since God really, and personally, enters into all, communicates and unites himself to all that receive him. Behold then the end of this Sacrament of love.

1. To produce the union of God infinitely loving, with Men infinitely belov'd, for love is à virtue uniting the lover with the belov'd.

2. And by that union to apply to Man who receives him, efficaciously and abundantly, the merits of his life and death, and to enrich him with his treasures, sanctifie his body and soul, and consecrate them as à Sacrifice to his Eternal Father, as his own body and soul have been; to make him proportionably live à Divine life like his, and print in him an effective seed of the beatitude he is one day to possess,

He enters man with an immortal and glorious Body, not mortal and passible as that was which he offer'd his Eternal Father on the Cross, that he may communicate by the union of that Sacred Body, endow'd with impassibility, clarity, subtility, and agility, to the Body and soul of Man, à certain impassibility against sin, à clarity, à subtility, and an Agility to produce well the most Heroical acts of all virtues, and give them à most strong, and sweet assurance of their future glory.

## THIRD CONSIDERATION.

**W***hat do's he bring with him?* He brings grace, beauty, light, the joy of infinite treasures, and infinite all the blessings that the union of God with Man can cause: who, as the Apostle says, becomes thereby the same spirit with God, and proportionably like; as the humanity of our Lord became by the union it had with the person of the Word.

*After each of these considerations  
produce the following acts.*

## A C T O F F A I T H.

**Y**Es I believe that I shall receive this glorious, this luminous, this miraculous Body, Sovereignly beautiful and perfectly amiable; that I shall receive those all-healing hands, which by a touch have cur'd so many sick; those charming eyes, which with their looks have converted so many sinners; that most Holy Soul, the paragon of all the marvels of God, and next to God, the most worthy object of the beatitude and Divinity; nay I shall receive the most Blessed Trinity with all its perfections. I believe all this; I believe my God is there, and that I shall possess all these treasures.

ACT

## A C T O F H O P E.

**W**Hat Blessings then may I not hope from this visit, and most desirable possession? I hope that those medicinal hands will touch and cure all my wounds; that those benign eyes will behold me with mercy and pity, and that, that divine mouth which never open'd to condemn any, will say to me words of comfort, of benediction, of grace, and of life. I hope that his most Holy Soul will sanctifie my soul; that his memory will fortifie my memory; that his understanding will enlighten mine; and that his will all enflam'd with the love he bears me, and so charmingly testifi'd by this visit, will enflame my will with his love. Yes believing what he is, and the ends for which he comes to me, I can do no less, than hope in his goodness and love for all this, and much more.

## A C T O F J O Y.

**O** What reason have I to rejoyce? What happy cause have I for an inexplicable content and Jubilation of heart, to possess the Son of God, his Body, his Soul, his Divinity and to possess him in himself, so intimately, and for such desirable effects? Come then, O come my hearts desire! both my body and Soul wish for you with all possible affections. O come my God! my heart expects you.

*After*

*After which, most ardently wish and desire his coming: first for your own interest, that you may possess all these blessings; secondly and much more, in consideration of God himself, to procure the most Blessed Trinity, the Sovereign glory he receives thereby. Here you may frame the most pure, and sublime intentions that can be made; to wit, that you communicate to glorifie Almighty God, to please him, to render the merits of Christ efficacious; uniting your Communion with that, which it is thought he made at the last supper communicating himself. Or else you may offer it for the remission of your sins, to gain some virtue, or to overcome some vice, &c.*

*But if you believe, hope, rejoyce, and desire; you ought not less to reverence this great God, and humble your self in his presence: believing for certain that he is the omnipotent God, the Creator, and Preserver of heaven and earth, the King of Kings, and Lord of Lords; before whose infinit grandeur and Majesty, the Angels, the Cherubins, and Seraphins tremble with respect, and the greatest Monarchs are as if they were not: on this account, make fervent interior acts of reverence, abasement, and annihilation, and both interior, and exterior acts of humility.*

## THE SECOND DAY.

### I. CONSIDERATION.

**C**onsider seriously the strange and admirable manners of our Lords being in this Divine



Divine Sacrament, and coming to us.

That at the simple word of the Priest, at the very moment it is pronounc'd, he descends from heaven to earth, and places himself in the Host, thus punctually, and without delay, obeying the voice of a wretched Man, who very often is his mortall enemy,

## II. CONSIDERATION.

**J**ESUS is under the Sacramental species in a most surprising manner, in abasement, sweetness, love and goodness, wick ravishes all the Blessed spirits with admiration and wonder. He puts his infinit greatness and Majesty, under the species of bread and wine; he therein places his Divinity with his goodness, his beauty, his wisdom, his power, and all his perfections.

He is there in the most noble and precious union, that the Divine Wisdom ever invented; which is the hypostatical union of the Divine Word with humane nature.

He puts herein the finest creature that is amongst pure spirits, to wit, his own most Holy Soul; before whose beauty, goodness, sanctity, wisdom, grace, and glory, the most perfect Cherubins, and Seraphins, appear but as stars before the sun.

He also puts therein his own Sacred Body, which is the most beautiful, and most com-  
pleat

pleat that has ever been, or ever shall be amongst Men, together with the immense splendor it receives from the union of such a Soul, and much more from that of the Divinity: the veins and arteries of which, are full of the precious blood, with which he has wash'd away all the sins of the world.

All this he puts under these species; and hides under so poor a cover, and under the accidents of such trivial and common creatures as are bread and wine, all the splendor of his Divinity, and glorify'd Humanity. O what an excess of abasement and love.

And what still raises this excess yet more is, that he puts, and reduces himself entirely not only in the whole host, but even in each particle of it, shrinking, straitning, and as it were annihilating himself for the love of Man; and for his love, on the other side, multiplying, and putting himself as it were, in each Host as many times, as there are parts and particles of it; since he is there all entire, and all in each part thereby dearly testifying to Man, the extream love he bears him, and the infinit desire he has to communicate, and unite himself unto him.

### THIRD CONSIDERATION.

Consider moreouer the prodigious miracles that God works in this Sacrament, and how he turns nature upside down to come to

us: for his body is in heaven and upon earth, and being à true sensible, visible, and palpable body, he places, and holds it under the Host, insensibly, invisibly, impalpably, in a spiritual manner; he destroys the substance of bread and wine, conserves their accidents without support; gives them the force to nourish, as if it were their substance, besides other most miraculous operations.

#### FOURTH CONSIDERATION.

**A**ND that which goes beyond all that can be thought, or said is, that tho' God be the Sovereign Majesty, and infinit purity, who mortally hates impurity and sin; yet he had rather suffer à thousand irreverences, and pass thro' the foul, filthy, and impure hands of à wicked Priest, than deprive one soul of the content and good of receiving him; so great is his desire of communicating and uniting himself to Man, and so extream is the love he bears him.

#### ACTS OF THE WILL.

1. *Of admiration for such an extremity of affection.* Certainly, if Faith did not teach us these things, we could never believe them; for tho' we may have read, or heard of many admirable inventions of love, found out by

Men

Men madly passionate, or even charm'd and bewitch'd: tho' we cast our eyes on all the Poëts fictions, who have spent themselves, and drain'd their wits in discribing à perfect and excessive love: yet all that together (supposing it were true) all those ardours, those langours, those charms, those artifices, and metamorphosies do not come near the least part of what is done in this Divine Sacrament. O God! what marvels For à God to descend from his throne, and come from heaven to earth, and there hide, and cover his infinit splendor, and Soverain Majesty under the vile accidents of bread and wine? To shrink up, reduce, and as it were annihilate himself to à point for me? To break down all the laws of nature, and do seven or eight great and stupendious miracles for the love of me? O what wonders! What subject of most ravishing admirations! How true is it my God, that having lov'd Men, you lov'd them particularly at the end of your life, establishing for them this Adorable and Divine mystery.

2. *Of Soverain love for such à love, and of desires most enflam'd of uniting your self to this God of love.* These must be lively animated, and often reiterated, being mixt in proper places with acts of an Appreciative love: protesting that before all creatures of the universe, you hold him for the only object of your

I. 2. heart



heart and affections; that you will prefer him before the whole world, before your self, your Body, your Soul, your goods, your honour, and your life, adding thereto affective offers of them all.

3. *Of Hope firm and assur'd.* That since our Lord do's such strange things to come to us, to unite himself to us, and to communicate his infinit blessings and treasures unto us; his coming will certainly produce its effect, if we dispose our selves as we ought.

## I M I T A T I O N.

**S**INCE God do's so many strange, and wonderful things to come unto me; 'tis surely but reasonable that I on my side, do great things also to go unto him: he obeys, he abases himself, he makes himself little, he suffers indignitis, and overturns nature for the love of me; I likewise, to shew, and love him with à mutual love, will to day, particularly, and perfectly practice obedience, abasement, mortification, overthrowing and stifling in me all the motions of corrupt nature; infine I will bring all possible dispositions; to prepare my self for this Divine visit.

## THE THIRD DAY.

**A**Fter having briefly consider'd who it is that comes, as on the first day: reflect attentively

attentively what you are, and whether you go; considering not only your nothing, ignorance, miseries, and corruption, but also your past sins, which renders you unworthy of all graces, and by consequence of that of Communion which is infinit; moreouer your present sins and imperfections, your want of dispositions, the small purity, humility, love, and fervour which you render to this miltary, comparing what you are, what you do, and what you give to our Lord, with what he do's to come to you, and what he brings you with him.

## ACTS TO BE PRODUC'D.

*Of à profound reverence, and excessive humility, springing from the comparison of our Lord with your self. Here say, and repeat with the humble Centuron, Domine non sum dignus &c. with the following explications.*

## ACT OF HUMILITY

**O** My God! I am infinitely unworthy to approach you, and receive your Infinit Majesty, because of my nothing, of my most great and innumerable sins, of the little service I have render'd you, of the small love I bear you, of my want of à perfect purity, and in general, of my want of dispositions  
to

to receive you: therefore knocking my breast,  
I say from the bottom of my heart, *Lord, I  
am not worthy &c.*

### ANOTHER ACT OF HUMILITY.

**A**Nd because, tho' I should have the love  
of the Seraphins, and should render you  
as many services as your Saints have ever done,  
and will do for eternity; and tho' I had all  
the dispositions, all the sanctity, all the purity,  
and humility of Angels and Men, and even  
of all possible creatures: yet should I be in-  
finitely unworthy, and indispos'd to receive  
you worthily, therefore I again repeat; *Lord,  
I am not worthy that thou should'st enter under  
my roof, say only the word, and my soul shall  
be heal'd.*

### ANOTHER ACT OF HUMILITY,

**S**Ince then I am so unworthy to receive  
you, and so far from deserving it; I be-  
seech and conjure you by that Sovereign Sancti-  
tity, purity, and Majesty, which is in  
you, and requires sovereign disposition; that  
being in me as you are in all creatures, you  
would please to receive your self in me and  
for me; and by the infinit purity, sanctity,  
love, and perfection that you have in me  
to receive your self according to your merits

and so supply for my impurity, coldness in love, indignity, and all my indispositions: to which intent I à third time say, *Lord, I am not worthy* &c.

Then excite your self to à cordial Contrition for your sins: it being more than reasonable to be most heartily sorry for the least offence committed against à God so great, so good, so sweet, so amiable, so obliging, and so liberal.

And to à tender, sincere, and perfect Love. Considering that being so vile and unworthy as you are, and he so great, and full of glory, yet that infinit inequality do's not hinder him from testifying an enflam'd desire to come unto you, and in effect to come with à singular sweetness, and incomparable love. O incomprehensible, and infinit love of God! O excess of unmeasurable charity! That which would never enter the mind of an earthly Prince who is but à Man, à frail vessell of clay, is practic'd daily by the God of the universe, when he comes from heaven to earth, and brings himself, not by the ministry of Angels ( which would have been à very great favour ) but by his own hands, the most precious, an exquisite meat that the heavenly banquet affords, to wit, his own Sacred Body, Soul, and Divinity; and this to à poor miserable creature, who is here below as in à true hospital, needy and sick.



( 136 )

*After the Acts of love, should follow ardent desires of this visit from your God and hopes to receive the blessings his hands are full off.*

\*\*\*\*\*

## T H E

*Testament of à person devoted to the  
Most Blessed Virgin, to constitute  
her the Heiress of all  
she is, and has.*

**M**Ost Blessed, and most Sacred Mother of my God: J. N. N. being in my right senses, and mov'd by the love I bear you, (tho most unworthy of your amiable presence) freely take and chose you for my Lady, and universal heiress of all the good I have ever done, said, thought, or endur'd, either interiourly or exteriorly; and of all the good that I do, or shall ever do, say, think, or endure: of which I make over to you an irrevocable donation, taking from my self all power to annull, or lessen it by any other disposition whatever.

I constitute you also the Lady, and Mistress of my soul and body, of my heart, of my life, and particularly of my death; at which I most humbly beseech you, O most dear Mother, to assist, for to have care of all I shall do,

as belonging to you in quality of my Hei-  
rels.

I most humbly beseech you, Dear Lady, with all the extent of my affection, to present your dear Son with this little unworthy inheretance which I offer you, to the end he vouchsafe for the love of you to like, accept, and put it into the priviledg'd dominion of his infinit goodness and mercy: and I assure my self that if you please to favour me with this grace, that he will accept it from you as à most precious treasure, tho' it be less in value and merit, than the widdows mite mention'd in the Gospel: this I hope from your goodness; deny not à poor sinner, the most miserable of those who by their disloyalty have exasperated your most amiable Son.

O Sacred Quires of Angels, and you Blessed Saints of Paradise, but particularly you who have been favorites to the Lady I now constitute for my universal Legate, I take you all for witnesses of this my disposition, and most humbly conjure you to assist me at the general, and particular Judgment against my enemies, in case they have any pretention to my works, or thoughts, all which I have offer'd, consecrated, and given irrevocably to the Mother of my God: and in the mean time obtain for that ill manager my Soul, who has so much wasted the goods and favours she  
has

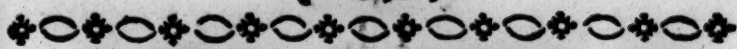
( 138 )

has receiv'd from God, a perfect contrition for all her offences; add the grace to be such in life and death, as the Divine goodness desires.

Obtain me also I beseech you, all the Holy virtues requisite for my perfection, and for the augmentation of the Blessed Virgins inheritance; to whom I protest, and take you for witnesses, that if I could encrease this her possession with as many good works, acts of faith, confidence, love, gratitude, and all sorts of virtues, as there are stars in the sky, grains of sand in the sea, atomes in the air, animated, and inanimated creatures which have been, are, and shall be to the consummation of the world, or which might be produc'd during à whole eternity, I would do it with all my heart; and esteem my labour most happy for so perfect, and accomplish'd à Lady and Mistress. This is my will declar'd by word of mouth, and sign'd in presence of heaven and earth, the of in the year N. N.

*Chuse some solemnity of our Lady to make this testament upon, that of our Lady of Nives is very proper: and 'tis good to renew it on all our Ladies feasts after Communion; and at the hour of death, desiring to have it bury'd with you.*

A



*A Manner of combating, and  
overcoming à vice.*

**F**irst, perswade your self firmly that you have à great many vices and faults; because nature having been spoyl'd, and corrupted by Adams sin, there can be nothing in our souls or bodies which is not vitiated.

Without this perswasion à person remains blind in the knowledge of her vices and imperfections, grows old in them, and carries them to the grave; nay she even becomes so nice and delicate in the matter, that she cannot hear of them without being angry: whereas when she do's not doubt of this verity, she keeps her self with great humility in the sight of God, and is dispos'd to find out her failings, to learn them from others, and then to correct them. Now in order to fight, and overcome à particular vice, observe what follows.

I.

You must know it well, and weigh the hurt it do's you, and the Good it deprives you of: how it is à source of daily pains and falls, which you entertain; and not getting rid of it, you nourish in your bosom an Asp and dragon, which will sting you, and sooner or later be your death.



After considering the evils that this vice causes, and will surely cause you, if you do not take an order with it; endeavour to conceive à hatred and horreur thereof; and make à fix'd resolution to set upon it, and destroy it, whatever it costs you.

## I I I.

To which intent you ought to strike at the root; that is to say, kill it in your will by aversion and hatred, for there it lives by the secret affection you bear it. Few undertake the battle, and victory over their vices as they should do, therefore with all their pains they seldom compass the matter: they pass them slightly over, and labour only to correct some of their defects, but never go to the source of the evil. Now as 'tis the soul that is that source, and in that the vice is conceiv'd, form'd, and lives in the will; so 'tis in the soul, and in the will it should die: and as the love we bear it, and the pleasure it gives, makes it live there, so the contrary which is hatred ought to be the death of it.

## I V.

Take care diligently to avoid the occasion of falling into this vice, and if you meet with any, keep firm and be faithful to our Lord, who has thus dispos'd things for to give you the means to destroy this vice, and to draw  
from

from you à proof of the love you have for him.

## V.

If you happen to fall, rise again swiftly, without being angry, or fretting at your self, beg pardon for your fault, and impose some penance as well to correct that fault, as to make your nature wiser for the future.

## V I.

Do every day some interiour, and exteriour actions of the virtue contrary to that vice.

## V I I.

Consider how our Saviour has practis'd that virtue, that you may imitate him.

## V I I I.

Let your lectures be on that subject, to instruct you.

## I X.

Refer your Prayers, your Communions, and all your exercises of piety to this design, viz. To obtain the victory ouer that vice, and gain the opposite virtue.

And by à particular examen, see each day, the progress you make therein.

## OF A PARTICULAR DEVOTION.

*I T is most advantageous for every one to chuse, and take to heart some one or more, special object*

*ject of praise, or devotion, since we shall not read the life of any Saint, nor the conversion of any sinner, whom Gods particular mercy sav'd, but that we shall find they ow'd those signal blessings to such a particular devotion, and their constant perseverance in it.*

### TAKE THESE FOR EXAMPLES.

1. **T**O JESUS in the Blessed Sacrament. 2. To JESUS Crucify'd and dying on the Cross for you. 3. To the Holy Ghost, the love and mercy of God. 4. To God the Father; whose power creates all, whose liberality bestows all, whose providence disposes of all. 5. To our Blessed Lady the Mother of mercy. 6. To the heart of JESUS. 7. To some particular Saint. 8. To your Angel Guardian. 9. To JESUS his infancy, chiefly in the manger. 10. To JESUS his private life with MARY and JOSEPH in the house of Loretto at Nazareth. 11. To, and for the souls in Purgatory. 12. To the Blessed Trinity, the infinit power, unlimited wisdom, Eternal love.

*Some one of these devotions being chosen, the duties by which it may be practic'd are many, and extremely conducing to true and tendre devotion. As for example. 1. Get some book that treats of the miltary, or Saints life that is the object of your particular devotion, read it often, endeavour*

endeavour to retain what you have read, and whenever you can, read such. 2. Take all occasions to speak of some passage of that mystery, or of that Saints life. 3. Have a picture thereof at your Oratory, and if possible, carry a little one about you to look upon often, and kiss. 4. Have some proper Prayers to address to it at different times of the day. 5. Offer all your good actions, or sufferings as Sacrifices, in honour of that mystery, or by the hands of that Saint; or (if that be your devotion) for the souls in Purgatory. 6. In all little afflictions comfort your self with the object of your devotion: in all comfortable news or occurrences, acquaint him first with your Joy, and thank him as the author of it, or mediator that obtain'd it: in all doubts consult him: in all fears make your recourse to him. 7. Set aside one day in the week, or at least in the month to honour him particularly by all sorts of duties, as Communion and Mass in his honour, some special Office or Prayer, some Alms, or Charitable Actions, rehearsing something of him in conversation, &c. 8. At the beginning of each lasting action offer it to him, or by his hand; do it as it were in his company, remembering something of him in like actions, if it be a Saint, or our Saviour, or our Lady. 9. Particularly when you observe any troublesome temptation



tation, or any ailment or pain, entertain your self with him amorously, and confidently about it.

*Many such practices will be suggested to a true spiritual love; but above all, whatever you begin, be sure to persevere, for therein consists the whole merit.*

*A most easie means to solace the poor Souls.*

**M**Y God, I offer you all the infinit satisfactions of the passion of your only Son, and all those of your Saints; I desire to Joyne with them as much as I can, all that shall be satisfactory in the good you shall grant me the grace to do this day; and with all my heart I offer it for the souls in Purgatory.

Receive it I beseech you my God, in satisfaction for the pains of such a soul, or of many, (*according to your devotion or obligation.*)

*Of the Angelus.*

*Say it at night in honour of the incarnation of the Son of God.*

**A**T the first *Ave Maria*, thank Almighty God, for having chose so admirable a means to save Mankind. At the second, rejoyce

rejoyce that he has chosen the Holy, and happy Daughter of Joakim, to be his worthy and well Belov'd Mother.

At the third, beg JESUS and MARY to give you a Holy life, and happy death.

*Say it at noon in honour of the passion, and death of JESUS upon the Cross*

**A**T the first *Ave*, thank our Saviour, that he would suffer for our Salvation the ignominious death of the Cross.

At the second, honour the Blessed Virgin by the Cross of her Son, and compassionate the distresses of her motherly heart.

At the third, beg our Saviour to give you his Mother to be yours, as he did to S. John; to the end that she take your life and death under her singular protection.

*Say it in the morning in honour of our Saviours Resurrection.*

**A**T the first *Ave*, Adore Jesus risen, and thank him for having taken possession of immortality and glory for himself and you.

At the second, rejoyce for the incredible joy that the Blessed Virgin had, when her Divine Son came to visit her after his Resurrection.

At the third, beg Jesus and MARY to keep you in the joy of a good conscience, both in life and death.

K;

*Remember*

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K;

*Remember*





*Remember Christian Soul that  
you have to day*

**A** God to love and Glorifie

**A** JESUS to imitate.

**A** Mother of God to honour,

**All** the Angels to invoke.

**All** the Saints to pray to,

**A** Body to mortifie.

**A** Soul to save.

**Virtues** to beg.

**Sins** to expiate.

**A** Heaven to gain.

**A** Hell to avoid.

**An** Eternity to meditate.

**A** Time to manage.

**A** Neighbour to edifie.

**A** World to apprehend.

**Devils** to fight with.

**Passions** to quell.

**Perhaps** à death to suffer.

**And** à Judgment to sustain.

**Think** well on it.

*Brief Practices to solemnize the  
principal Feasts of the year.*

**H**AVING prepar'd your self during the Ad-  
vent, to receive an incarnate God into  
the crib of your soul. *At*

*At Christmass.*

**R**ECeive him with all the honour, affection, admiration, humility, &c. which you can possibly produce.

At the first Mass, honour the eternal Birth of the Divine Word in the bosom of his Father, and salute him as your Saviour.

At the second, honour his temporal birth of the Blessed Virgin, and salute him as your brother.

At the third, honour his spiritual birth in your soul by means of his holy grace, and salute him as your King.

*At the Circumcision.*

**G**IVE Jesus your heart for à new-years gift: and consecrate to his glory, all your thoughts, words, and actions of the ensuing year: then thank him for the first effusion of his blood, which he pours out for the salvation of sinners.

*At Twelve-tide.*

**O**FFer him all the faculties and powers of your soul, with the Mysterious presents of the Magés, and pay him the homages of your liberty.

( 148 )

*At the Purification.*

**B**Eg of the Blessed Virgin à communicati-  
tion of her purity; that you may make  
her Son à most pure, and agreeable offering  
of all you have left.

*At Shrove-tyde.*

**S**Ay this following prayer 350. times, to  
repair the injuries, and affronts then offer'd  
to the infinit Majesty of God: our Lord him-  
self taught it to Ste. Mechtilda for that intent.

Tibi laus, tibi gloria, tibi gratiarum actio  
in sæcula sempiterna, pro omnibus quæ à  
membris tuis tibi tam indebitè interuntur.

*In Lent, as page 120.*

*At Easter.*

**U**Se all your endeavours, after having  
suffer'd with JESUS CHRIST, to rise again  
with him by his grace; and to rejoyce with  
the whole Church for the glory of his Re-  
surrection.

*At the Ascension.*

**F**ollow your Saviour to heaven in thought;  
and conjure him, since you cannot actu-  
ally

ally follow him, not to leave you an orphan upon earth; but to fulfil his promises of a comforter: to obtain which blessing, frequently repeat during the ten following days this short Prayer.

O Come Holy Ghost! replenish &c.

*On Withsunday.*

**I**Mplore graces with the Blessed Virgin, and the Apostels, by their intercession, and by the suffrage of the Church.

*On Trinity Sunday.*

**E**Ngulf. and lose your self in the thought of this Adorable Miltary; and offer him each moment your acts of praise, and thanksgiving.

*On Corpus Christi.*

**S**Olemnise the triumph of Jesus with all possible devotion; by frequent assiduities at the foot of his Altars, by continuel Adoration, and thanksgiving for the institution of this August Sacrament, by which he gives and unites himself to us.

*On the Assumption.*

**R**Ejoyce with the Angels for the glory of the Blessed Virgin: beseech her to be your



your Advocate in heaven; to the end that having imitated her virtues, you may partake of the happyness she enjoys.

*At the Nativity of the Blessed Virgin.*

**M**Ake the same prayer to her, and beg the grace never to pass a day without rendering her some special service, and remitting to her conduct all your affairs, designs, and enterprises.

*At the Feast of all Saints.*

**U**Nite your praises with those of the Blessed, and beg the succour of their Prayers, that you may be one day eternally reunited with them in heaven.

*On all Souls day.*

**S**Pend the whole day in Prayers for the souls of the faithful departed, both for your Parents and Friends, and for all others who have more need of assistance. In the meantime think seriously of your last end, and dispose of the affairs of your conscience as if you were certainly to die presently after, and be put into the ground; which thought alone if well made use off, will be enough to withdraw your soul from all occasions of sins.



## A MEDITATION.

*To enter into the dispositions of  
making à happy death.*

Place your self in the presence of God.  
beseech him to inspire you.

**F**OR à foundation to this Meditation you must well conceive this truth, that life is only lent us by God: therefore if we are not always ready, and dispos'd to restore it to him again, we refuse him the right of sovereignty over our being. All men are once to die, and then be Judg'd, says the great Apostle.

So considering this verity that we are to die but once, and that an ill death cannot be repair'd in à whole eternity; let us see how necessary it is for us not to be surpris'd, but to be always upon the watch like the servant who expects the coming of his master.

### I. POINT.

**N**OW since we must necessarily die, 'tis of great importance for us to comprehend this verity: that death being most certain, and the hour most uncertain, all Christian wisdom consists in preparing our selves well for

for it; that we may not fail in an affair, which is indeed to us the affair of affairs, and the sole and only business we have to do in this world; since we are here only to save our souls, and losing it we lose all: *for what will it profit à Man to gain the whole world if he lose is own soul?* Says our Sovereign master **JESUS-CHRIST.**

O God! How great is the blindness of most Men, who not thinking of this divine verity, live à terrestrial, sensual and animal life, never raising their mind to celestial things; but so strongly fix their affections to this mortal life, that they prefer it to the Eternal one? *He that loves his life, Says our Lord shall lose it, and he that hates it in this world, shall gain it for eternity.*

O my God! 'Tis not then to love ones life well, for to have too much attach to it, since that attach to the temporal life, proceeding from an irregular love of our selves, puts us in danger of losing the Eternal one, and you assure me, that *he who comes not to you and hates his life, cannot be your disciple.* Give me then dear Lord, à Holy hatred of this mortal life, which may make me continually tend, and pretend to the Eternal one, to love you world without end. Amen.

## II. POINT.

**P**recious in the sight of God, is the death of his Saints, says the Psalmist, Now if we

we would die like Saints we must live like Saints; always keeping our affections as disengag'd from earthly things, as if we were to die each moment, since there is no moment in which we may not be surpris'd by death, and in which we ought not to be dispos'd and prepar'd to receive it, except we will hazard our salvation: also surmounting the natural fear we have of death, by the faith and confidence that JESUS-CHRIST who keeps the keys of life and death, and loves us infinitely more than we love our selves, will send it to us at the time, and in the manner, he has in his providence foreseen to be best for us. Has he not created us for Eternal life? Do we not believe it more happy than this mortal life? If these are not our sentiments we have no faith, and by consequence no hope, since we cannot arrive to that Blessed life he has promis'd us, but by death; and what charity can a selfish soul have, who loves her life more than the will of her God, and fears more to die, than she desires to see him, and be united to him? *Perfect charity.* Says the scripture, *expells fear.* And if we ought to shew our love to God, by our hatred to sin, how do we hate it since knowing we cannot live without committing it, we still fear death so much? O if we had a true love, with what joy should we embrace it! that we might be in a state of no more offending  
his



his infinit goodness, since the smallest sin, as Divines teach, is much more to be dreaded than death it self.

### I I I. P O I N T.

**I**F God should give us the choice of the time, hour, and manner of our death, could we order it better than he do's by his infinit wisdom, power, and goodness, he who having made us for himself, and redeem'd us with his precious blood, desires nothing so much as to save us, and make us attain to our end? And since Faith teaches us this verity, why do we not entirely abandon to him the care of our life and death? What can there be better for us in heaven, on earth, in life, and in death, than to accomplish his most Just and Holy will? And seeing we must necessarily undergo the orders of it, is it not better to do it meritoriously by an humble submission and filial confidence in the Divine goodness, than to execute it by force as the devils do, and by our resistance render our action more worthy of chastisement than of reward? If the fear of our sins makes us apprehend death, and desire life to do penance in it; what better penance can we do, or more pleasing to God, than to conform our selves perfectly to his will, and undergo, the decree of our death, to render him the obe-

dience

dience à creature owes to its Creator, and witness that we prefer the honour of pleasing him before our own life? If acts are esteem'd meritorious proportionably to the difficulty of their execution, what can be harder to us than to renounce our life? And what better penance can we do, than to give it freely to God, since in that gift we not only give him all that we can give him, but also all that is most dear unto us? *No man hath greater charity than to give his life for his Friend*, Says our divine Saviour. And if à God has been pleas'd to die à dolorous, and ignominious death for us, and give his life upon à Cross for our salvations, shall we dare to refuse him ours? Do we esteem our life more precious, or more necessary than his? O my soul! if we have any love for God, or gratitude for this Sovereign benefit, ought we not to wish we had à thousand lives to give him? What have we which do's not belong to him? O my God! since I am nothing but by you, I will be nothing but for you, and provided I am what you would have me be, 'tis no great matter whether I live or die.

#### AFFECTION AND RESOLUTIONS.

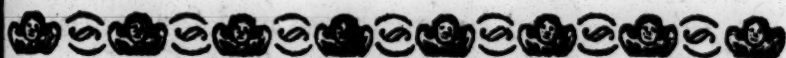
**S**ince my Eternal Salvation depends on the moment of my death, grant me the grace my God, that by à true hatred of sin, à perfect

fect contempt of the world, its vain honours, pleasures, and riches, and an entire renouncement of my self, I keep my self always prepar'd for that last hour, and never sleep in the forgetfulness of death; for fear that letting the lamp of charity go out, and wanting the oyl of good works in my soul, you should surprise me in that condition, and say to me as to the foolish Virgins these dreadful words, *I know you not* : grant then dear Lord that I ever expect your coming, and deserve to enter with you to the eternal nuptials, *where eye has not seen, nor ear heard, nor the heart of man conceiv'd, what you have prepar'd for those that love you.* Give me my God the light of your Holy spirit, that I may not be deceiv'd, nor seduc'd by my senses, taking the false for the true; and let me not esteem the things of this life good or bad, but as far as they draw me near, or divert me from this end.

## C O N C L U S I O N.

**L** Et us conclude this Meditation with this verity, that if we would die the death of the Just, we must live the life of the Just; since the true means to obtain à happy death, is to lead à good life: and as there is nothing more precious, nor more desirable than à happy death, so there is nothing more deplorable, nor more dreadful, than an unhappy death; and

and the best means to secure us in an affair of such importance, is to live each day, as if we were to die at the end of it, keeping ever our affections as disengag'd from earthly things, as if we were at the point of death, in which all that is not God, will seem but smoak unto us.



## A M O S T

## P R O F I T A B L E   E X E R C I S E .

T O   P R E P A R E   F O R   D E A T H .

*A momento mortis pendet Aeternitas.*

*On the day when you shall make this exercise, at your awaking enter into the thoughts of death, and look on that day as the last of your life.*

## I.   P O I N T .

**I** Magin your self on your death bed, and that your good Angel comes to you from God, to announce the irrevocable doom of your death, and says to you as Isai did to Ezechias. *Dispose of your affaires, for you shall die and not live.*

*Prostrate at the foot of your Crucifix or before the Blessed Sacrament, implore from the bottom of your heart, grace and light of the Holy Ghost,*  
*assistance*



*assistance and succour of the Blessed Virgin, your Patrons, and your good Angel, then make the following acts.*

*Act of Resignation.*

1. **M**Y heart is ready my God, my heart is ready, not my will but yours be done in me, with me and by me, now and for eternity.

O Eternal immense, and infinit God! you suffice your self and have no need of your creatures: what matter whether I live or die, so I do but accomplish your Holy will in which alone consists my true life? let it not be then my God, as I will, but as you please.

*Confession of our nothing.*

2. **F**Or to acknowledge the dependance I have on you my Sovereign Creator, and to plainly confess before heaven and earth that you alone are, and I wretched creature am not; I embrace with an humble submission the destruction of this corruptible being, and consent that by death it return to the nothing from whence you drew it.

*Restoration of our being to God.*

3. **O** My Sovereign Creator! I will restore you the being you have given me; and for that effect, I accept of death in the manner

ner which shall most please and glorifie you; dispose then of your creature, and destroy this body of sin, in punishment of the offences it has committed against your Majesty: let the earth return to earth, but let the spirit created to your image and likeness, return to your Divine bosom.

*Acknowledgment of God's sovereignty.*

4. **O** My good God! tho' my death be necessary, for your love, I will render it voluntary, and rejoyce that it will put me in a state of no more resisting the Sovereign power, that as lawfull Lord of all creatures you have over me: I accept it in punishment of my misuse of the free will you have given me.

*To receive death in chastisement for sin.*

5. **S**ince death O my God, Is the chastisement you have ordain'd for sin; with an humbled and submissive heart to your most just decree, I accept it in spirit of penance, with all the pains, humiliations, and privations which follow it, in satisfaction for all those I have committed.

*Offering of our life to God.*

6. **O** My Saviour! receive the Sacrifice I make to your Divine Majesty, of my body

assistance and succour of the Blessed Virgin, your Patrons, and your good Angel, then make the following acts.

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*Offering of our life to God.*

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body



body and life, which I offer you, and immolate as à victime and Holocaust: unite it with that you offer'd for me on the Cross. and consummate it by the fire of your Divine love.

*Desire to render to JESUS CHRIST death for death.*

7. **O** My Divine JESUS! since the love you bear me, made you die on à Cross for my salvation, 'tis but reasonable that for you, I freely accept of death, in exchange as much as I can, for that you have endur'd for me. O that I had à thousand lives to give you for that effect, and to testifie that you are my God!

### SPIRITUAL CONFESSION

**W**ith profound humility at the feet of JESUS CHRIST, as if he were present to you in his Holy Humanity, accuse your self to him, of all your sins by à brief review, but especially of the most notable ones: after which excite your Soul to à lively and amorous repentance.

#### *Act of Contrition.*

**O** My God! prostrate before your Sovereign Majesty, I most humbly beg pardon for my great contempt and abuse of your Holy

Holy graces, and for all the sins I have committed since my birth, in thoughts, words, and deeds; I retract and disavow them with all my heart: yes my God, with all my heart I retract them, renounce them, and wish I had never committed, them; not for the pains they deserve, but only because I have offended your infinit goodness, which merits to be infinitely lov'd, and serv'd by all creatures. O why is my heart not capable of an infinit grief to efface them? But accept O my God, to supply for what I want, of that which my Saviour had in the garden of Olives and on the Cross, for all the sins of the world, and mine in particular: accept likewise for the same effect, the sorrow and contrition of all your Saints: cleanse me from my hidden sins, and pardon me those I have committed by others: Despise not my God, an humble and contrite heart, which only hopes pardon from your sole mercy, which mov'd you to say, that when the sinner should lament, you would no more remember all his iniquities.

And if you are pleas'd my God to continue my life, I make a firm purpose of amendment with your Holy grace, especially of such, and such, faults. And to endeavour to repair the past.

*Having finish'd this act, receive the absolution that JESUS CHRIST the Sovereign Priest gives*  
L.

*gives you, by applying to you his Divine merits: then hear him say to you as to Saint Mary Magdalene, thy sins are forgiven thee, go in peace.*

*Say the 50. Psalm Miserere in spirit of penance.*

### *Aspirations to the three Divine Persons.*

**O** Eternal Father! since you have so lov'd the world as to have given to it your only Son; I hope salvation from your mercy, seeing you did not give him to condemn but to save us, and to that effect impos'd on him the most sweet name of JESUS.

O Divine JESUS, be to me à JESUS, remember that you said you were not come for the Just but sinners. O my God, you will not the death of à sinner, but that he be converted, and live, convert me then to you that I may live an Eternal life.

Come Divine Spirit, repose in my soul with your seven gifts, to purifie, vivifie, justifie, and sanctifie it. Consume by the fire of your love, all that's earthly in it, and fortifie it in this last passage against all the temptations of its enemies.

### A C T O F F A I T H.

1. **I** Protest my God before heaven and earth that I will die in the faith and union of

Holy Catholick, Apostolick, and Roman Church, that I firmly believe, all it believes and teaches, because you my God, Eternal verity, have said or reveal'd it, and that you are an infinit goodness and sanctity which cannot deceive, an infinit wisdom which cannot err, and omnipotence it self. I now disavow all the temptations, and contrary suggestions, that my enemy may suggest to me at the last moments of my life, and most humbly thank you my God for the great favour you have done me in admitting me to the number of the children of your Holy church.

*Recite the creed, reflecting upon each article, and protesting that you believe them all.*

## A C T O F H O P E.

2. **O** My God, tho' for the inconceivable enormity and multitude of my sins, I most Justly deserve hell; yet confiding entirely in the merits of my Saviour, and in the infinit greatness of your mercy which can pardon more than I can commit, I cease not to hope for the remission of them, and the grace of a Holy perseverance in your love, to which I especially consecrate the last moment of my life.

L. 2.

A C T



## A C T O F C H A R I T Y.

3. **D**ear Lord, when shall my soul be separated from this mortal body, and all creatures, and be perfectly united to you, and love you with that pure and unchangeable love, with which your Blessed in heaven love you?

What would I have in heaven or on earth, but you, the God of my heart, my God, and my Eternal portion.

I have esteem'd all things as filth and ordure, to gain JESUS CHRIST.

*Act of the love of our neighbour.*

4. **M**Y Soverain Lord, I beg grace and salvation for all the creatures that you have redeem'd with your precious blood, especially for the children of your Holy church, and in particular for those who have given me any displeasure, whom I forgive, my God, for the love of you, as I desire you should forgive me.

*Desire to receive JESUS CHRIST*

5. **O** My God, my Creator, and my Redeemer, my beginning, and my end, my only satiety and beatitude: I have an extreme desire to receive you, that I may be united

united to you. Come then to my soul I beseech you, sanctifie it, and replenish all its powers; come to my body, and purifie all its senses: come to my heart and possess all its affections, that all the remaining moments of my life, may be entirely consecrated to your love.

*Spiritual Communion by way of Viaticum.*

**H**earken to your good Angel who invites you to eat this bread of life, and says to you as to Elias.

Rise and eat, for you have still à great way to go.

Represent to your self that JESUS CHRIST, attended by the Blessed Virgin, your good Angel and Patrons, enters your chamber to administer to you his Sacred body with his own Divine hands as he did to his Apostles at his last supper, and that he says to you.

Take and eat, this is my body which was deliver'd to death for to give you life.

Having ador'd it with all your heart say.

O my God, since you have said that he who eats you, shall live eternally, and not dye,

dye, grant me the grace that by the reception of your Sacred body, I may no more live, but in you, by you, and for you; and that leaving this mortal life, I may by the strength and vertue of this Divine Bread, attain in heaven to the union and vision of your Divine Majesty.

- Ha! whence is this happyness to me, that my God comes to visit me?

Lord I am not worthy that you should enter my soul, say only the word, and it shall be cured.

*Having received him, entertain your self affectionately with him, make all your senses and powers appear in his presence, to offer him the oath of fidelity. Renew the promises you have made him: conjure him to leave you no more, as say with the Pilgrims of Emaus.*

Stay with me Lord, for it is late, the Evening of my life is come.

And with Holy Simeon.

Lord now dismiss my soul in peace since it has seen your salvation.

And with David.

Tho' I walk in the midst of the shades of death I will not fear any harm because you are with me.

O my God! Put your self as a seal upon my heart, that all earthly things may be shut out of it.

Unite your Communion to that which this Divine Saviour made before his death, to all those that the Blessed Virgin and the Saints have made, and also to all those which shall be made even to the end of the world, to supply for your defects in receiving.

Thank your God for this particular favour, and for all those he has thereby so liberally bestow'd upon you. Invite all creatures to bless him for it, praise and thank him with them, reciting for that effect, *Laudate Dominum omnes gentes, &c. Or the canticle Benedicite omnia opera, &c.*

## II. POINT.

### SPIRITUAL EXTREME UNCTION.

**I** Magin that **JESUS CHRIST** accompany'd as before, enters your chamber bringing the Sacred oyl compos'd of his precious blood, which he intends himself to administer to you

In receiving them make these acts of contrition for the sins committed by each of your senses.

### AT THE EYES.

**I.** **O** JESUS, my Saviour and my God, I most humbly beg pardon for all the sins I have committed by so many irregular looks, and vain tears: and to efface them, apply to me the merit of the amorous regards with which on the Cross you beheld your Crucifiers, and the tears you shed for my salvation.

AT



## AT THE EARS.

2. **P**ardon me also' the sins I have committed by delighting to hearken to so many bad discourses: and to satisfie for them, apply to me the merit of the patience, and humility with which you heard so many blasphemies, injuries, and calumnies utter'd against you.

## AT THE NOSTRILS.

3. **I** Also most humbly beg pardon my God, for having too much sought and taken delight in perfumes, and sweet smells, and been too nice in shunning ill ones: to satisfie for these faults apply to me the merit of the stench you did support in the stable, and on Mount Calvary.

## AT THE MOUTH.

4. **O** My Saviour JESUS CHRIST, pardon me the infinit number of sins I have committed by words and disorderly eating or drinking: efface them I beseech you, by applying to me the merit of your Divine Prayers, Predications, and Holy fasts.

## AT THE HANDS.

5. **P**ardon me my Divine JESUS! the many unprofitable, and ill actions that I have done, together with my frequent seeking of  
what

what was soft and delightfull to touch: for which effect apply to me I beseech you, the merit of the Holy actions, and Divine Miracles you wrought with your Sacred hands, which were nail'd to the hard wood of the Cross.

### AT THE FEET.

6. **O** My God, from the bottom of my heart I beseech you to pardon me all my useles or ill steps; applying to me in satisfaction for those faults, the merit of the Sacred steps you went bare foot with so much pain and labour for the salvation of men, especially when you carry'd your Cross.

*After the extreame-unction make the following Acts in spirit of penance.*

1. **O** My God to satisfie your justice as much as I can, and make you an honorable amends of my whole being, I freely accept of death, and rejoyce that my soul is to be separated from my body in punishment of the sins it has committed, by rather following its irregular inclinations than your Holy will.

2. I am glad also that this body to punish its pride and ambition, is to be hid in the earth and trod under foot.

3. And for the inordinate love I have borne it,

it, and the too great care I have had to give it ease and pleasure, I rejoyce it is to return to rottenness and be the food of worms

4. I freely consent to the being deprived and separated from creatures, since I have but too much affected, and even abus'd them.

5. And for my forgetfulness of you my God, during my life, I accept of being forgotten by others after my death.

6. I likewise accept and offer you the privation of the use of my senses, because I have so often used them to offend you.

7. And in punishment of my having so often vainly sought to please creatures, I am content to be to them, by death, an object of hatred and horreur.

## THE APPROACHES OF DEATH.

**H**earken to your good Angel who says to you as to the Virgins of the Gospel.

Behold the spouse cometh, go then forth to meet him.

*Preparing your self for his coming with the burning lamp of charity in your hand, say with David.*

I rejoyce in the things that have been told me: we shall go to the house of our Lord.

O Lord, God of vertues, how amiable are your Tabernacles! My soul faints with wishing for them.

My soul thirsts after God, the fountain  
of

of life! When shall I come and appear before his face?

As the thirsty Hart desires cooling streams: so, my God! do's my soul desire you.

I desire to be deliver'd from this body, and to be with JESUS CHRIST.

*Union with JESUS CHRIST dying*

**O** My Divine JESUS! Grant me the grace to let my dolours be united with yours, my Agony, and my death be sanctified by yours, and that I may participate of the Sacred dispositions of your Holy soul at the last moment of your life, to which I unite myself with all my heart, to supply for those I want; and abandoning myself to you, for to suffer for your love as much of the pangs of death as you shall please, I disavow all the imperfections that the pain may make me commit.

*Have recourse to the Blessed Virgin and the Saints.*

**O** Holy Virgin, Mother of my God, refuge of sinners! Be now my Advocate, and let me feel your power with the most Blessed Trinity.

O MARY, Mother of grace, Mother of mercy! Receive me at the hour of death and defend me from the enemy.

**O**



O shew your self a Mother, and obtain that he who for our salvation would be your Son and be born of you, receive us also by you.

O all yee Blessed Angels and Saints of heav'n, intercede now for my soul, and succour me in this extremity, that I may gain the victory over my enemies.

Great S. Joseph, and my Holy protectors assist me.

Blessed S. Michaël, fight for me.

Glorious Angel, my dear Guardian, defend me from the Ambuscade of my enemies, and forsake me not in this last passage.

Eternal Father, look on me in the face of your dear Son JESUS CHRIST, who has shed his blood for my salvation.

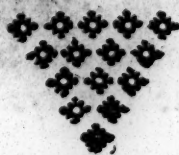
Have mercy on me according to the greatness of your mercies, and forgive me my sins for the glory of your name.

Enter not, my God, into Judgment with me, for none living can Justifie themselves in your presence.

My Divine JESUS! put your passion, Cross, and death, between your Judgment and my soul.

O God, my lot is in your hands, save me I beseech you.

Lord I have hop'd in you, let me not be confounded for ever.



( 173 )

*Act of Adoration to the most  
Blessed Trinity.*

**O** Most Holy, and undivided Trinity ! I adore you with all my heart, and now unite my self for eternity, to all the adorations and praises, that the most Holy Humanity of my Saviour J. C. that his most Holy Mother, and that all the Saints and Angels, renders, and will eternally render you in heaven : I offer you all the Sacrifices, of that most Holy Humanity, which are now offer'd, and will be offer'd you till the day of Judgment upon our Altars, in satisfaction for my sins, and thanksgiving for all your Divine benefits.

*CONCLUSION OF THIS EXERCISE.*

*ACT OF ABANDONMENT.*

**O** My God, I abandon my self totally and without reserve to your Divine Judgments on my soul; I freely submit unto them, I adore and reverence them now, and for eternity, as most Just and equitable.

*SPIRITUAL EXPIRATION.*

*Holding the Crucifix in your hand say.*

**B**Ehold O my God, my Creator, and Redeemer, I come to you, because you have call'd me, receive me into the bosom of your mercy. *Then*

*Then amourosly kissing the wounds of your Crucifix, pronounce the Sacred names of JESUS and MARY, at each of them: and having said these last words of your Saviour, into your hands my God I commend my spirit, expire in the Sacred wound of your Saviours side; chuse it for your grave and bide your self in his Divine heart.*

After this exercise we ought to look on our selves as persons dead to the world and to our selves, saying often with S. Paul, I live, but now not I, but JESUS CHRIST who lives in me; my life is hidden with JESUS CHRIST in God.



# A PRAYER

*When you go abroad.*

**M**Y Saviour I offer you the designe of my going out, and desire it may be for your glory. Grant that I may seek you in all things, and find you in a whole eternity.

# A PRAYER

*When you make a visit.*

**I** Adore you my Saviour JESUS, who came from heaven to converse with men: and I dedicate to you this visit in honour of yours. Give me a share of your charity and sincerity, preserve me from all that may displease you, or uncharitably offend my neighbour and permit me not to consent to any sin.

( 175 )

## A P R A Y E R

*When you receive à visit.*

**M**Y God, grant me the grace to receive these visitours rather according to the quality of Christians than of that they hold in the world, Give me the sincere charity that you command me to have for them. Keep me from vain, and detracting discourses, and give me the occasion of saying something which may honour you and inspire your love.

## A P R A Y E R

*To be said at the beginning or in  
time of lasting actions.*

**E**Ternal love and charity, my God and my all; I do this not by hazard or custom, nor upon my own account, or for any others, but for your sake, and to please you by doing your will; help O God the Father my memory, God the Son my understanding, God the Holy Ghost my will, that I may remember, understand, love, and execute your will to your glory, the benefit and salvation of my soul and others: **MARY** Mother of mercy protect me, my Guardian Angel help, conduct, and preserve me. Amen.

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( 176 )

## A P R A Y E R

*To renew ones Baptism.*

**M**Y Soverain Lord and my God who was mercifully pleas'd to let me enter into the bosom of your church at the moment that I receiv'd Holy Baptism, I now present my self at the feet of your Majesty to thank you for it, and do most humbly beseech you to accept of the will I have to acknowledge this benefit all the days of my life. I am sorry I had not capacity enough to praise and love you from the moment of my Baptism, but since it was an order of your Divine conduct on my soul, I adore it, and desire this day to repair what I did not do on the first day of my Christian life. I renew then in the presence of heaven and earth, my profession of faith, and protest that I will live and dye in the Roman Catholick Religion. I renew the protestation that I made to renounce the devil and all his pomps. I renew my obligations to conserve my body in all purity, of which the Holy water serv'd me for a symbol. I renew my promises of regulating my life so well that it may be an example of all vertues. In a word, I again make a protestation to love you, serve you, and honour you, with more faith, more purity, and love than I have hitherto done. I beseech you dear Lord,

to give me strenght to execute what I purpose, and to perlevere in the exercise of the Catholick faith, to the last breath of my life. Amen.

*A From of renewing the obligations of the Sacrament of Confirmation.*

**M**Y Lord God, how prodigious is the excess of thy mercy, who not discourag'd by the ingratitude of men, pardon't them those failings and sins, which they commit even against the Sacraments, the Sacred pledges of thy love! I most humbly beg pardon for the unworthyness I brought to the Sacrament of Confirmation, for approaching to it without being fully instructed in its excellency, or fill'd with à Holy zeal, and desire of living all my days according to its spirit and sanctity.

Prostrate therefore before thee, I here acknowledge I have convers'd amongst Christians and thy children, without due veneration, for the Sacred Maximes of thy Gospel; nay I fear there has scarce been any company, wherein I have been engag'd, or visit I have made, wherein I have not fallen much beneath the duty of à Christian, or done something unworthy of that profession.

But now my God, I here purpose and resolve to make it my endeavour for the future,

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to

to live as à good and faithfull Christian, and being fortify'd by thy Holy grace, to appear as à soldier of JESUS CHRIST.

For this end I beg of thee à continual support of thy grace, that the world, company, or custome, may be never able to corrupt me by their pernicious maxims, that I may have strength to resist all shame and fear, which have so often hinder'd me from speaking, and acting coragiously in my duty. Grant me also grace my God, that I may suffer in humility and silence, all the contradictions, affronts, and calumnies I shall meet with. And this one thing more I ask that I may no longer seek peace, and rest in the things of this world, but in thy love only, and the vigorous practise of my duty, as may most contribute to thy honour.

*When any communicates in your presence, say.*

**J**ESUS Son of David have compassion on me.

My God have mercy on me poor sinner, and give me to tast of thy banquet that my soul may be refresh'd.

Dear Lord when shall I drink of those fountains, which thy love has open'd for my comfort and relief.

Come O my JESUS, my heart expects you,  
my

my soul has an insatiable hunger of you.

O my JESUS come to my heart, and build there à dwelling fit for your self.

Dear Lord I own my self unworthy, yet still I desire.

Precious body of my Saviour, sanctifie all my members.

Most Holy soul of my Lord JESUS, convert mine, and fill it with your love.

Dear Lord, my heart's already yours in desire, come then and possess it

*When not being at Mass, you hear  
it toll Sanctus, say.*

**H**Oly, Holy, Holy, is the Lord God of Hosts! How great is the distance of his infinit Majesty from us poor worms below, heaven and earth are full of thy glory, grant Lord that our hearts may be also full of it, let heaven and earth bless him that comes in the name of our Lord, 'tis our gracious Lord himself is coming, tho' after an invisible manner, Blessed be his name.

*When it tolls the first Elevation.*

**I** Adore you from the very bottom of my soul, O my Lord and Souverain Redeemer, true and only Son of God, I adore your Divinity, and Sacred Humanity which I believe



to be in the Host now offer'd, I consecrate to your honour and glory, my body, soul, life, and all that I am, protesting that you are my salvation, and that I hope it from you alone, my good JESUS who hast vouchsafed to dye for me, have mercy on me.

*When it tells the second Elevation.*

**E**Ternal Father, I offer you the Sacred blood of your Son, most humbly begging that the vertue of it may be apply'd for my salvation and that of all the faithful. My Divine Saviour, let fall a drop of that ineffable blood which I actually adore, upon my ungrateful soul that it may be soften'd, and return to you as to its center. Apply I beseech you, your death to my life to vivifie it, your flesh to my soul to nourish and give it life, your vertue to my infirmity to fortifie it, your grace to my faults to pardon them; your mercy to my miseries to remedy them; your light to my darkness to disperse it, and enlighten me, your glory to my baseness, to raise me and make me happy. Amen.

*Aspirations upon all occurring objects.*

**I**n towns you will meet with people who go, come, sell, buy, work, each according to his vocation, at the sight of which, say Ah

( 181 )

**A**H my God! That I took as much pains  
to gain heaven, as these people take for  
the perishable goods of this life!

*Seeing à fine house.*

O! in heaven there will be much finer palaces,  
and in them we shall live eternally, if  
we lead à Holy life in this world.

*At the sight of à door or gate.*

Mother of my Jesus, you are the gate of  
heaven, ah! Open to my prayers the most beautiful  
gate of the temple of God, and give me  
an entrance into that Blessed abode of eternity.

*Of à Window.*

Death enters our souls by the windows  
which are our eyes. Be shut then my eyes  
to all the vanities of the earth, and all the  
deceitfull objects which seduces our reason.

*Of à River.*

Ha! my life glides away like these waters,  
my days rolls like these waves.

*Of à Bridge.*

Ah! the bridge to à happy eternity is à  
good death, grant me then my God, the gra-

cc

ce to lead à Holy life that I may attain to that happyness.

*Of à tree loaden with fruit.*

O that I was as well charg'd with merits!  
I am à barren tree good for nothing but to be cast into hell fire.

*Of à rock.*

I am harder than this rock, shall not your grace my God be able to soften the hardness of my heart.

*Of à Fountain.*

O JESUS, Fountain of living water; when shall I have that true thirst of Justice, and sigh only after heavenly goods? purifie my soul, water it with your graces.

*Of à Garden well cultivated.*

O that my soul were as perfectly cultivated as this garden! that it were as well adorn'd with vertues, as I see excellent plants in this lovely place.

*Of à Flower.*

Here is the true image of the vanities of this life. To day this flower is fresh and beautiful, and to morrow it will be faded and cast on the dunghill.

*Of*

( 183 )

*Of the Heavens.*

There is my own country, what do I here?  
Why do I not elevate my thoughts and desires to the place where I hope to dwell for an eternity.

*Of the Sun.*

O JESUS sun of Justice, illuminate me with the light of your grace.

*Of the Moon.*

The fool changes like the moon, now he takes à good design, and presently after he leaves it, O how foolish then am I.

*When you are cold.*

O if I felt the extream coldness of my indevotions! What tears would they draw from me. .

*When incommoded with heat.*

And what is this in comparison of the burning heats that are suffer'd in Purgatory?

*When you smell à sweet smell.*

O how much sweeter is the odour of virtue! Draw me after you Lord, and we will follow you in the odour of your perfumes.

*When*



( 184 )

*When you hear à concert of musick.*

There will be much more ravishing musick in heaven.

*When you see à person well dress'd.*

O Vanity; of vanities, wilt thou always reign in the world? O my Saviour Jesus! Give me à horror of all that the world so much esteems, and à love for all you have lov'd, and the world abhorrs so much.

*If you see à coach full of people say with David.*

**T**Hese in coaches, and these on horses but we in the name of the Lord our God will invoke &c.

'This their glory and their pleasure to be drawn by beasts, but all our glory O my Soul, and all our greatest satisfaction, ought to be only in going to God by the way of humiliations and sufferings.

*Thus like à spiritual Bee you will draw the honey of devotion from all objects, and even turn the sins of others into good for your self.*

*Passing by the Blessed Sacrament say kneeling.*

My God I adore your Divine heart, and beg you to take possession of my poor miserable one.

*At the sight of à Crucifix say to  
your self.*

What God upon à Cross, and shall I  
seek my case?

O dear JESUS, grant I may so love, and  
suffer for you in my life, that you may have  
mercy on me at my death, I beg it by your  
Agony, and those bitter distresses of your  
heart at that passage.

*Passing by our Ladies Altars and  
Pictures say.*

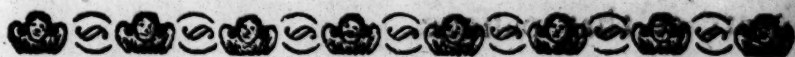
Mater Dei memento mei.

*But first make this Contract  
with our Lady.*

**O** Mother of God, and my most dear  
Mother, by the heart of JESUS I beg  
you each time I shall say *Mater Dei memento  
mei*, to adore then for me that divine heart of  
your Divine Son, to offer my unworthy one  
unto him, begging pardon for all that's  
amiss in it, telling that God of love how much  
it desires perfectly to love him, and obtain  
me by your powerful intercession, à love that  
may consume in it all human loves and af-  
fections, and that he may replenish it to the  
full extent of its small capacity, and dayly  
make it more and more capable of those hea-  
venly

venly flames: this dear Lady, I beg by the heart of Jesus, to which I'm sure you can refuse nothing, and by which I know you cannot be rejected; O shew then your self à Mother, and comply with the desire of your poor unworthy child, obtain me à perfect love, and I'll desire no more.

*Renew this once à week.*



*A Prayer proper for before and after  
Sermons, Spiritual Lectures  
and Catechisms, &c.*

**I**Mprint O Lord I beseech thee thy maxims and rules of thy Gospel deep in my heart, that whilst I profess my self à Christian, I may not live like à heathen, for what will it profit me to know thy will, and do it not, to hear thy law and keep it not, this would be only to turn the food of life into poyson, and make it, being the way to happyness be the encrease of my damnation, deliver me O God from this evil, and so perfectly at present possess my heart, that my rebellious appetites being overruled by thy grace, I may henceforth live in the denial of my self, and like thy true servant only hear and follow thee.



*A Prayer before Holy Mass.*

**A** Almighty and everlasting God, I presume to appear before your infinit Majesty who' most unworthy, that I may pay you due honours by JESUS CHRIST your only Son. I am nothing in your sight, nor can do nothing of my self, but by my Saviour who offers himself for me, I come to adore, bless, and praise you in all your Divine grandeur.

*A Prayer to obtain the grace of making à good Confession.*

**L**ord since you have promis'd us the pardon of our sins when we sincerely confess them, give me your light to know them, your humility to accuse my self of them, your love to have à true contrition for them, and your grace to avoid them for the future.

*A Prayer before examen.*

**O** My God, you see the bottom of my heart, discover to me all that has pass'd therein contrary to your Holy will, let me know my pride, my remissness, my irreverences, the lightness of my thoughts and words, and infine all that has displeas'd you in me.

*Act of Contrition.*

**O** Most infinitely amiable God, how unhappy am I in having so much offended you.



you. I am confounded that I grieve no more for it, but my God regard not my hardness, but the excess of grief with which the heart of JESUS was seiz'd for me on the Cross. I unite my self to his ardent love, and the extreme affliction his soul was plung'd in, seeing the injuries I have done you. Wash me in his tears, and in his precious blood. I detest my sins which have caus'd his death, and purpose with your grace to make it my business to avoid them for the future.

*A Prayer after Confession.*

**I** Return you most humble thanks, O my God! For the mercy you have shewn me in letting me confess my sins and receive absolution of them. I wish my contrition might equal that of David, S. Mary Magdalene, S. Peter, and all other Holy penitents, and that I could melt into tears to wash away perfectly all the spots of my soul. But I am like a dry stick, and all my recourse is to confide in my Saviour who has wept for me. Look my God, on his grief upon the Cross, and for the love of him, excuse what has been wanting to my confession, and give me the grace never to offend you more, but to love you sincerely all the days of my life. Amen.

*A Short Prayer to offer any action.*

O Good JESUS, I offer you this action in honour of the actions you did in the world.

( 189 )

*Another.*

O my JESUS, nothing for me, but all for you, all purely for your glory and love.

*A Prayer to be said when the clock strikes.*

O my God, grant me the grace to return each hour to your Divine presence. I acknowledge you for my God. I adore you, and give you my heart. Preserve me from all sin, and conserve me always in your Holy fear and love.

## CHRISTIAN MAXIMS.

I.

That we are not created for this life, but for heaven.

I I.

That the most important affair which we have in this life, is our salvation.

I I I.

That salvation is not obtain'd without pains and labour.

I V.

That our chiefest care in this life must be to please God and live in his grace.

That we cannot be in the grace of God without having a constant resolution never to offend him upon any score.

VI.

( 190 )

V I.

That sin is the greatest evil which can befall à man.

V I I.

That the worst of all misfortunes, is to dye in mortal sin.

V I I I.

That this misfortune happens to many, and to those who think not of it.

I X.

That we must think frequently on death Judgment, and Eternity.

X.

That we must serve God for himself and by love.

X I.

That we must have à rule of our actions, and that this rule ought to be the law of God, the example and doctrine of JESUS CHRIST, and not the world nor the example of others, nor custom.

X I I.

That the world is deceiv'd in all its Judgments and maxims.

X I I I.

That to be united only to God, we must contemn earthly things.

## ADVERTISMENTS

*For young people just entering into the world.*

## I. ADVERTISEMENT.

**T**hat the time of issuing out of youth and entering into the world, is the most dangerous of all our life, and many are shipwrack'd therein.

## I I.

That the chief care of young people who enter into the world, ought to be to conserve the sentiments, and practises of piety, which they have observ'd in their youth.

## I I I.

That young people must carefully fly wicked company, and particularly that of young vicious persons of their profession.

## I V.

That they must speedily apply themselves to some labour, which may employ their time and make them avoid idleness, which is then most dangerous and more than at any other time.

## V.

That they must avoid at that time irresolution concerning the state they ought to chuse, and after the choise, not easily, nor without great reason change.

## V I.

That young people ought to foresee the dangers, and obligations of their profession, and firmly purpose to avoid those dangers, and acquit themselves of their obligations, and live virtuously in their profession, according to God.

## VII



That they must accustom themselves sometimes, not to be asham'd of virtue, nor of performing the actions thereof.

That they must have à care to embrace à solid and real vertue, and not an apparent and deceitful piety.

That young persons ought to fix themselves more and more in the solid sentiments of faith and religion.

That they must be strongly settl'd in the aforesaid Christian maxims opposite to those of the world.

**T**O conclude, remember Ladies, that life passes, death advances, eternity approaches, life is but à moment, and on this moment depends eternity. O moment! O eternity! Let us at least employ this moment to serve our Creator, who deserves an eternity of service. Let us consecrate our selves during this mortal life to that Adorable goodness, who gives himself fully to us for all eternity. Let nothing be able to separate us from his service. *Who shall separate us from the charity of JESUS CHRIST?* Says the Divine Apostle. O God permit it not, but cause by thy Divine bounty, that our hearts be inseparably united unto thee; and that performing

forming thy will in all things, we may love thee perseverantly in this life, to love, adore, and bless thee for ever in heaven, where thou livest, and reignest world without end. Amen.

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*A monthly review, first Meditation,  
the subject of which is taken out of  
the Parable of the barren fig tree.*

## I. P O I N T.

**C**ONSIDER 1. with what care God has hitherto all along cultivated us, to make us bring forth fruit. We came into the world not only as a barren tree, but also as a tree spoil'd, blasted originally by sin, and fit for nothing but to be hew'n down and cast into hell fire, God thro' his singular mercy has preferably to so many others, transplanted us, as one may say, into his Church by making us Christians, and plac'd you it not in religion, at least in a religious house, in which the due care of those to whom he has confided your education will lead you step by step, in the easie yet advantageous practices of true virtue, and help you to lay a sure foundation for a Holy and happy life. With what comfort then ought you to enjoy this so valuable a blessing? how thankful should you

N.

be

be to God for it, and how attentive to produce the fruit he expects from you? have you hitherto been so, at least this last month? what have you produc'd? And what will you endeavour?

## I I. P O I N T.

**C**Onsider 2ly. that by the fruit which God requires of us, is not meant some certain barren practises of devotion, and certain out-sides of virtue which commonly serve but to amuse imperfect persons, who with all these pretended good works, pass their whole life in lukewarmness, without mending one single fault; but the fruits God would have from us, are the effects of à true love for him, and à perfect charity towards our neighbour; fruits which à solid piety produces; that is to say, à horror of the smallest sins, an insatiable hunger after Justice, à constant, and universal mortification, à profound humility, and à great exactness in all the duties of our state and condition, à mighty aversion for every thing our Saviour hates, and à particular esteem for all he loves, à compleat victory over passions, and an entire reformation of our lives and manners, this in general to all: but for you in particular, these fruits may be reduc'd to what your rule requires of you; that is devotion in general and particular as there defin'd, Modesty, à sweet  
and



and patient meekness, Humility, purity of body and mind, Obedience and Tractability, Charity, good example, diligence, and punctual observance of your rules fitted for your present state, as the foundation of your future happyness both in time and eternity; this is the fruit God exacts of you: what have you produc'd in this last month? What will you endeavour in the next?

### III. POINT.

**C**onsider 3ly. the danger we run by leading an unfruitful life, and how much we ought to dread, drawing down upon us the vengeance of God, and that terrible sentence of reprobation which was given against the barren tree. Think how many graces you have depriv'd your self of, and how many you have lost: Ah fear to be depriv'd for ever of those great succours which you have made ineffectual! For inward recollection being once lost, the soul will expose, or let it self loose indifferently to all sorts of objects, it will become as it were a prey to all passions, God will no more move you, nor enter into the bottom of your heart, wholesome saving advices will make no more impression on you, the source and fountain of grace will be dry'd up. And what shall become of a soul in this sad and wretched condition? Yet this may be expected by those barren souls that bear no fruit.

N. 2.

Alas



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N. 2.

Alas

Alas Lord! Enter not into Judgment with thy servant, because none can appear innocent in your sight: I own that I have hitherto been not only à barren and unfruitful tree but à corrupted one. That I have unprofitably taken up à place in à fruitful field, and by consequence am only fit to be hew'n down and cast into the fire. *But have patience with me*, Not for à year, but for à day, and I hope with the help of your grace to make so good use of this day, that I shall render your care no longer ineffectual.

## II. MEDITATION.

*Of the good use of time.*

### I. P O I N T.

**C**onsider 1. there is nothing more precious than time: all its moments are worth an eternity: an everlasting happyness, the glory of the blest, the price of the blood of JESUS, all this is but the recompense of our making good use of time. Time is so precious à thing that all the honour, and all the wealth of the world are not worth so much as one of its moments; and altho' we should have employ'd but one moment in acquiring all the riches of the world, if we have not got something better in the sight of God who ma-

kes à right Judgment of all things, it is to have mispent our time; and there is not à damn'd soul which would not give all the kingdoms, and wealth of the world, if in his power, for one moment of the time he has lost in trifles, and which we our selves, as he did, do daily lose for toys and vanities. Let us conceive if possible, what à grace is, and how much the enjoyment of God is worth: this grace, and this God are the price of time which is given us for no other end, but to encrease every moment more and more in grace, to merit thereby the possession of God; and we may truly say that in each moment which we have not employ'd for God, we have lost more than the whole world is worth. What the Saints in heaven can never do by the most perfect acts of the greatest virtues, to wit to merit à new degree of glory; that I can do every moment of the day by one single act of the love of God. What the reprobate can never do by their tears, sorrows, and all the most dreadfull punishment, to wit to assuage the wrath of God, and obtain pardon for their crimes; that I can do at any time by one sigh, by one tear, for by one single act of contrition I can obtain pardon of all my sins.

## II. POINT.

**C**onsider zly. à happy or an unhappy eternity, depends upon the good, or ill use



we make of time; and yet there are people who know not what to do with it, who amuse, and busie themselves about trifles to pass away the time: you know not what to do with it; ah! have you never then offended God? Do you not know how to lament it? Have you no obligations to him? And ought you not to pay him some homage? All eternity seems not long enough to the Saints to love him, to bless, honour, and thank him, and yet one half day, nay one half hour, seems perhaps too long for you to spend so. But tho' the generality are so unhappy as this, yet you can not be of the number, having your duties chalk'd out by your rules, and times appointed for them, so that you have but to pray, read, write, work, and innocently recreate, in the appointed times and places, with an intention, and desire to please God thereby, and your time is very well spent, for à happy eternity. But if besides all this you happen to have some time at your free disposal, be not so childish as to trifle it away; let the devotion of the day, or your own particular devotion, piously employ you, for time is short, because it last's but ones life, you have perhaps already spent more than half yours, and what use have you made of it? At least how have you spent this last month? It is but time lost to have done what you ought not to do, and

and not to have done what you were oblig'd to: Lament your past failings, see how you may amend, and beg grace for the same.

### III POINT.

**C**onsider 3ly. that the loss of time is an irreparable loss: for let men do all they can, they will never be able, to recover one lost moment. 'Tis certain that all the moments of our life are counted, the number is determin'd, and decreases every minute: an hour ago we had more time to live, and consequently to labour in the business of our salvation, and within an hour we shall have yet less. Tho' hereafter we lose not one moment more of the remainder of our time; yet that time already lost will never be retri'd. And all the moments of our life, which have been ill employ'd are irrevocably lost: the well employing of our time to come may likely draw us out of the danger into which we had before precipitated our selves by mispending our time past, but it cannot restore the time we have lost, nor prevent our losing by that loss, all the graces which God design'd us, and all the good which in that time we might have done. Let us here consider what use we have made of our time past; it is gone, and if it be lost, how great alas is our loss? and what means is their left to repair it? what fair days, what good hours, and what moments

ments in those days have we lost? Those that spend their time well, never think it tedious; and had we done so, what à comfort would it be to us? But what regret must we have for having lost all this time, and so been unfruitful trees. Let us at least make an advantage of the remainder of our time by employing it in what we know God requires of us, in our present state and condition; for à time will come when we can reap no more benefit by time, because it will be swallow'd up in eternity. Let us then make à good use of the little time we have yet to come, and for the future not lose an other moment.)

### THIRD MEDITATION.

#### *Of the fruits of repentance.*

##### I. P O I N T.

**C** Onsider 1. that there is no way to get to heaven but by mortification and penance; JESUS CHRIST has shew'd us no other, and the Saints themselves who in their Mothers womb were confirm'd in grace, went no other way. It is an errour to believe that penance is only necessary for great sinners; nor is it à less mistake to imagine that mortification is à virtue proper only for perfect souls. If we are sinners, we are oblig'd to repent

repent, to endeavour to soften Gods Justice, and to obtain pardon from his mercy for our crimes: if we are so happy as never to have lost our innocence, penance is not the less necessary to preserve that precious treasure: we may sin, we have sinn'd are the two powerful motives to induce us to practise it. Can we reasonably believe that penance is only proper for such as are religious, and that mortifications should raign only in cloisters, since all agree that in the world people sin much oftner, and that there is in it much more danger? Let them but reflect that those religious persons whom they think indispensably oblig'd to the exercise of penance, did for the most part enter religion with out losing their innocence, and yet that persons who do not disown their having committed à great many sins, and who are every moment in danger of committing more, should go about to persuade themselves that mortification, and penance are not things proper for them, is very strange and wonderful. Altho' we had nothing but our own passions to tame and conquer, could we reasonably hope to succeed without the exercise of penance? And who can with reason hope to work out his salvation without overcoming his passions? It is an article of faith, that none but such as use violence to themselves, shall enter heaven, and yet we pretend



pretend to get thither without mortification. The life of à man upon earth is à continual warfare; for the flesh ( as S. Paul says ) has desires contrary to those of the spirit, and the spirit has desires contrary to those of the flesh, and without the exercise of penance, what hope to overcome.

## II. POINT.

**C**onsider 2ly. that by the fruits of penance is understood not only the mortification of the body. but principally, the subduing of the passions, and the reformation of manners: these are properly the fruits which God expects from our contrition and repentance; by these marks it may be known whether we make à good use of the Sacraments, truly grieve for our sins, and are faithful managers of the grace which God hath given us. The practises of devotion, the frequent use of the Sacraments, and the exercise of good works, are powerful means to make men become perfect; but so long as with these powerful means they have still the same passions; are still equally proud, impatient, fretful, envious, uneasy, angry, unmortify'd, and full of self love, can these pretended exercises of piety be reckon'd upon, with any manner of reason? The use of bodily mortification is an exercise of penance, but this penance must bring forth fruit, and this fruit consists in  
reparing

repairing the disorders of our passion, and the irregularities of self love. What signifies it to confess faults so often, if we mend not one fault in à year of all we have confess'd. 'Tis not enough to detest ones sins, we must also make à resolution never to commit any more of them; but can this very resolution be sincere, if not accompany'd with à will to fly the least occasion of sin. Every one has some thing to suffer during this life, we find crosses every where, let us at least suffer with patience, let us joyn our sufferings to those of JESUS CHRIST: we shall not suffer the more by it, and our sufferings will not then be fruitless. The constant exercise of mortification is also another fruit of penance, what vast fruit might one not draw from it? there is nothing which may not furnish us with an occasion of contradicting our natural inclinations; there is no time nor place that is not proper to mortifie our selves without being extravagant. O what advantage may one who truly loves JESUS, make by these little occasions! If one has à great mind to look, or speak in some certain circumstances, how profitable is it then to cast down ones eyes, or hold ones peace? There's hardly an hour of the day that affords not à subject of mortification; whether we sit, or stand, or kneel, we may ever find ways privately to incommode our selves. But above  
all

all, let us endeavour exactly to comply with the rules, and orders of our state, for those are the most precious fruits of mortification: what have you produc'd this last month? What will you endeavour in the next?

### I I I. P O I N T

**C**onsider 3ly. there is yet another more necessary fruit of penance, without which all others will signifie but very little in order to eternity, and this is the reformation of manners, and the overcoming our predominant passion. Let us observe which of our passions has the chief sway over us, and the habit which influences our actions; our most ordinary and familiar sin, and which is in some manner the source of all the rest, the cause of all the false maxims we frame to our selves in matters of conscience; we may be strangers to all other vices, but our proper character is to be taken from the prevailing passion, the passion that Lords it over us. The fruit of a true conversion is to cut off the vice which reigns in us: to detest with a pious horror this imperious domineering passion, to the end we may afterwards fight against it continually, and without intermission. This victory alone will secure us against the strongest temptation of the enemy: we easily make war against our other vices, but this is commonly spar'd, and that is the reason we reap but little fruit by our penance. O

O my God, I am resolv'd to omit nothing that may make me lead a less barren life. I can do nothing without your grace, and with that, I can do all things; and since you yet give me time to repent, permit me no longer to abuse this time, since from this moment I am resolv'd to bring forth fruits worthy of repentance.

*A Consideration, or examen upon your Christian duties towards God, your neighbour, and your self, and first.*

#### T O W A R D S   G O D.

1. **A**Re you practically convinc'd that your whole duty by creation, adoption, and the solemn engagement of your baptism, is not to seek, in this life your private interest and content but to honour, praise, and serve God; and that all creatures serve to your use only upon that account, and to help you to discharge your duty? Can you by consequence truly say with David? *As the eyes of a hand-maid are ever on her mistresses hands to obey the least sign of her will, so my eyes are attentive on God.*

2. How do's your mind and heart serve him? for those belong to God alone, What submission do you pay to his infinit Sovereignty? To his power and dominion? What esteem



teem have you of his infinit numberless benefits, and gifts? What sense of your obligation to honour, and serve him in, and by all that you do and suffer? What respect do you bear every where to his presence? What confidence have you in his protection? How frequent acts of love do you pay to his goodness and mercy?

3. How do your words serve him? With what respect, attention, love, fervour, do you pray to him? With what willingness, and tenderness do you speak of him? With what frequency of an humble and loving recourse to him, do you by interiour aspirations speak to him?

4. How do your works and employments serve him? Do you with an equal submission accept of all the dispositions of his providence? do you refer all things to his glory? Do you chiefly seek to please God by all your actions, performing what he employs you in the best way you can? Are you easily resign'd to what ever success his providence allows? for if not, your chief aim is not the performance of his will. Do you suffer with content for his sake? And are you willing to have occasions of giving him that proof of your submissive love? Do you grieve, and that readily and sensibly, at what offends him in you or others?

5. Do you satisfy his Justice by penance?

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do you make your first recourse to him in all disappointments, afflictions, business? do you return your first thanks to him in Joyful occasions? Do you offer him frequent voluntary sacrifices? Do you give due attention and obedience to his inspirations? Do you adore, and praise him in all sorts of events?

## I I. TOWARDS YOUR NEIGHBOUR

1. **W**Hat do you generally imagin and consider in each of those you converse with? Do you look on them as children of God, or spouses of Christ, his substitutes, to whom he will have you pay the good will and services you owe him? as fellow travellers towards a blissfull eternity, to be shar'd and enjoy'd with you? or do you look on some, as the objects of a sensual aversion, or affection of contempt, or anger? Which of these so opposite considerations guide your thoughts, or your affections, words or actions, in regard to them?

2. Survey your mind in order to your neieghbour; is there no ill propension to Judge unkindly, or suspect harshly of any one? No secret envy, jealousy, or bitterness, which leads you to misinterpret their designs and intentions in what they speak and do?

3. How stands your heart towards each? If any aversion be harbour'd but against one,  
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in case you feed it, and oppose it not, you will not remain long in the state of grace. Saul saith Holy writ, look'd upon David with an unkind eye, the malice of which improv'd for forty years, and ended but with his reprobation. If yours be but à natural antipathy, t'will be no hurt, but à help to grace, in case you look on it, as an humbling misery, pray to be freed from it; speak and act in regard of that person, as you would do had you à natural kindness for her.

4. If any fond affection dwell in your heart: 'tis à viper in your breast which may every moment sting you to death: if you look on it otherways, it will certainly be most hurtful, and may be your ruin. To feel it tho' never so violent, is no hurt to the soul, so you think it to be à dangerous distemper and treat it accordingly, by doing nothing to express, or feed it; and keeping watch that God be not turn'd out of your thoughts, or heart, to place à creature in them; and that you never cease to serve him alone, by slavery to another.

5. Observe your words concerning others. Is there no harshness with à design to mortify? No uncharitable jeasts, no pride, haughtiness, and contempt? Do your words favour any in their faults, or occasion them? That's the sin of scandal. Are you so unhappy as ever to drop from your mouth à burning coal,

that

that shall kindle aversion or dislike in any one towards another?

6. Is it your weakness to be ever attentive to what others say or do, and never to the use you make of their words and actions, that you may secure à virtuous one? Do you as much as you can encourage virtue in each, lay passions, breath ease and comfort to the uneasy or afflicted?

### III. TOWARDS YOUR SELF.

1. **A**Re your thoughts, designs, labours, spent on the concerns of this life, or on those of the next? That is, what you generally seek, is it to please your humour and inclination or to please and content God? That you may not mistake, go thro' the actions of the day, observe what you seek, in, and by them.

2. All will perish who do not penance says our Lord. How do you nourish or neglect interiour penance? How frequent are your acts of contrition especially in Prayer? How assiduous an humble reflection on your frailties and faults? Do you easily find, and own your self faulty?

3. As to exterior penance, do you by the motive of it deprive your self freely of some satisfactions which tho' unnecessary, would be agreeable to you? With what easie submission do you accept of those God sends you by what ever sufferings, especially from hu-

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mours disagreeable to yours? Is it with willingness and charitable peace? What labours and pains do you embrace of choice, purely upon Gods account, and to satisfy for your faults?

4. As to necessary diversions, eases, and satisfactions of life, do you use them with due measure, without delivering up your heart to them? With what reserve, not to expose your mind or heart to dangerous engagements that might clog their freedom and liberty?

5. What due care do you take that your thoughts be profitably employ'd? As for the different affections and inclinations of your heart, what objects take them up, such as sanctify, or such as sully it?

*See in what you are most faulty, and what will be the best remedy. And write down your resolutions for the next month, which you should often read, and beg grace for the performance of them.*

FINIS.

12 OC 65



# THE CONTENTS.

<b>M</b> orning Prayers and Devotions.	Page. 4
Intentions for Holy Mass.	10
A methode for hearing à low Mass at which they recite our Ladies hours.	13
Short Prayers and instructions for schooltime, and beads.	17
An examen before dinner.	20
Grace before and after meals.	22
Prayers for the time of Vespres.	24
Evening prayers, and examen.	25
Prayers immediately before rest.	36
Devotions for communicating Eves.	38
A Manner of hearing Mass on communicating days.	46
Devotions before Communion.	51
Devotions after Communion.	54
Devotions for salüe on communicating days.	59
Short instructions for mental prayer	63
The best method of hearing Mass.	76
Devotions for salüe.	78
Short instructions for visiting the Blessed Sacrament.	90
A manner how to visit it in spirit.	90
Prayers and acts of devotion proper for the hour of adoration before the most Blessed Sacrament.	94
A manner of saying the Rosary proper for the hour of the perpetual Rosary.	110
Short prayers for when it thunders.	117
A prayer to obtain the grace of à happy choise as to à state of life.	117
Short acts of love.	119
Instructions for Advent, and Lent.	119
A three days preparation for the first communion.	122
The Testament of à person devoted to the Blessed Virgin.	136
A manner of combating and overcoming à vice.	139
Concerning à paricular devotion.	141
A most easie means to solace the poor souls.	144
<u>An interiour method for Angelus.</u>	144

The duties of a Christian soul in short.	146
Brief practises for the principal Feasts of the year.	146
A Meditation to enter into the dispositions of making a happy death.	151
An Exercise of death.	157
Prayers on different occasions.	174
Aspirations upon all occurring objects.	180
A Contract with our Lady.	185
A prayer proper for before and after Sermons spiritual lectures, and catechisms.	186
Shorts prayers for before and after Confession.	188
Christian maxims.	189
Advertisements for young people just entering into the world.	190
A monthly review.	193

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F. FRANCIS KEARNY  
Reader of Divinity.

#### A P P R O B A T I O N.

**I** Have read by authority this *Collection of Prayers and Devotions*, and find nothing contrary to faith and good manners.

F. BRUNO CANTRILL

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The duties of a Christian soul in short.	146
Brief practises for the principal Feasts of the year.	146
A Meditation to enter into the dispositions of making a happy death.	151
An Exercise of death.	157
Prayers on different occasions.	174
Aspirations upon all occurring objects.	180
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